





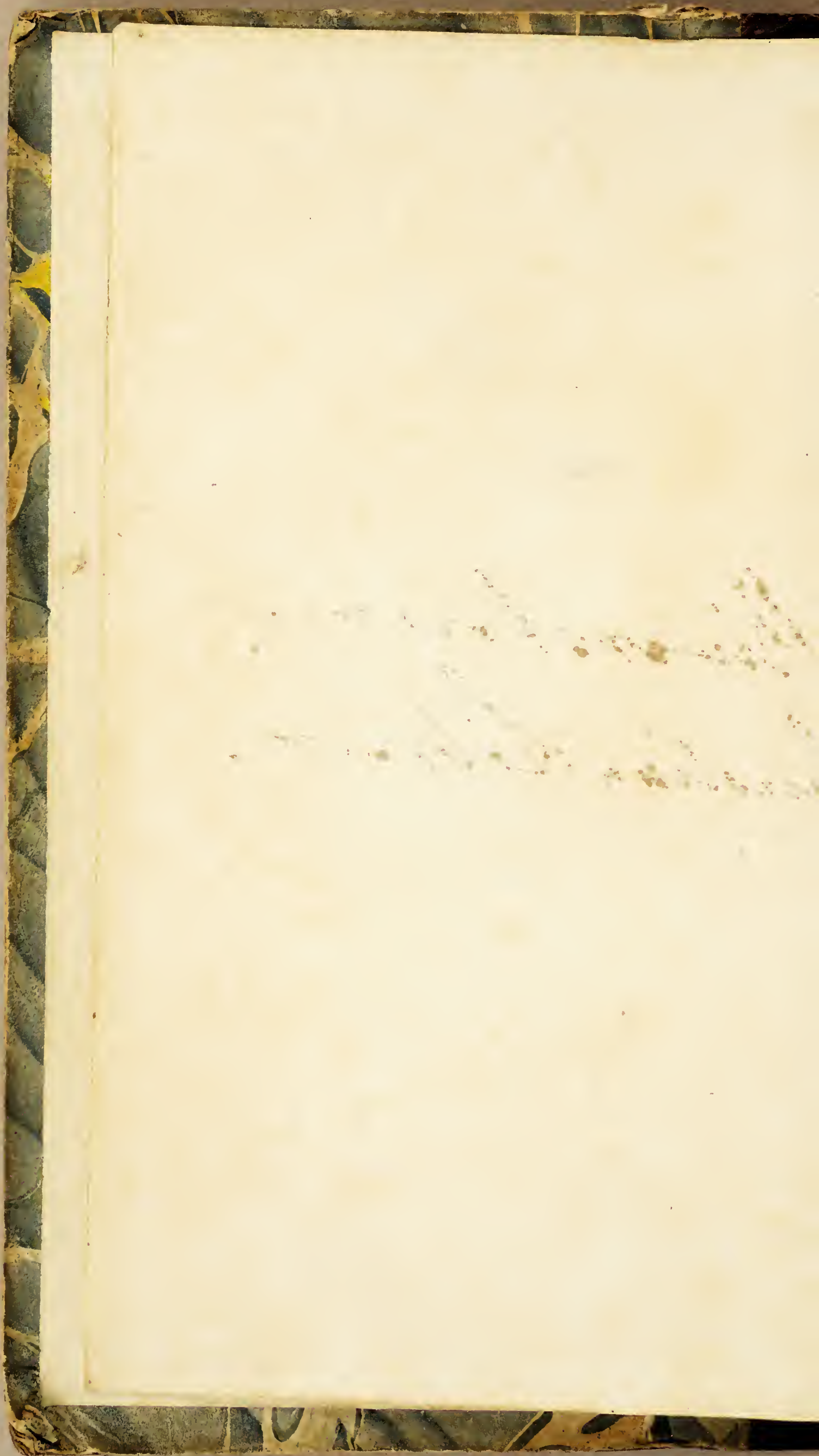
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LICHTENFELS



GREENLAND MISSIONS,

WITH

Biographical Sketches

OF SOME OF THE

PRINCIPAL CONVERTS.



Drawn & Engraved

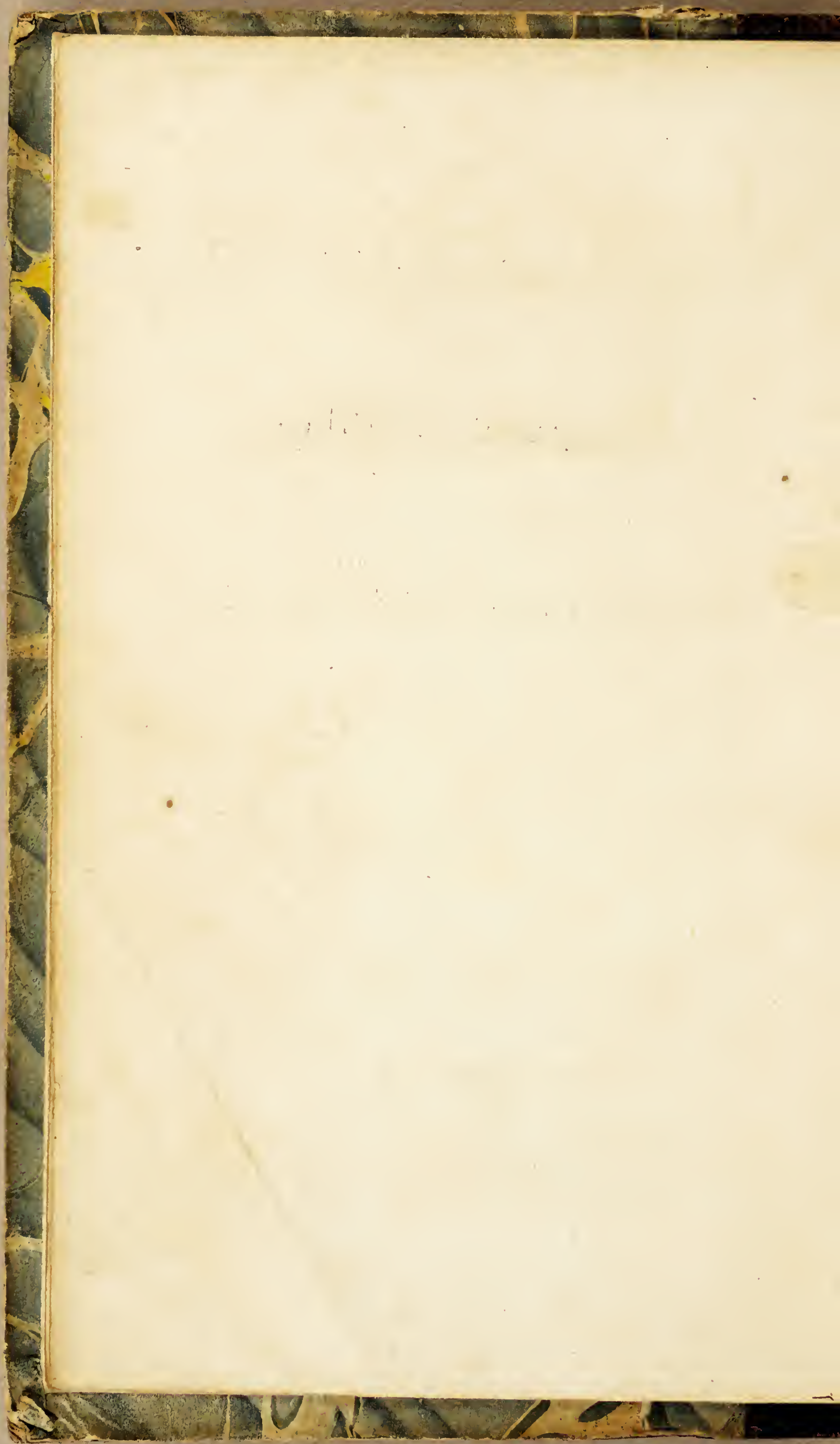
by J. Kirkwood Dublin

DUBLIN:

PUBLISHED BY THE RELIGIOUS TRACT & BOOK  
SOCIETY FOR IRELAND

1831





# GREENLAND MISSIONS,

WITH

## Biographical Sketches

OF SOME OF

## THE PRINCIPAL CONVERTS.

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“ God hath chosen the foolish things of the world to confound the wise.” 1 Cor.  
i. 27.

“ From the uttermost parts of the earth have we heard songs, even glory to the  
righteous.” ISAIAH xxiv. 16.

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## PREFACE.

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THE facts related in the following pages are extracted from Mr. Crantz's valuable history of Greenland, and the periodical accounts of the Missions of the United Brethren. It has been the care of the Compiler, to concentrate the scattered information contained in these publications, bringing the whole within a compass, which might render the history of this great work of God, accessible to the generality of readers.

The Editor, in offering a Second Edition of this work to the Public, has endeavoured to render it as useful as possible, by carefully revising the whole, and introducing into the narrative much interesting matter, which was wholly omitted in the first Edition. The facts contained in the early part of the history have all been obtained from Mr. Crantz's work, but it has been deemed expedient to alter the arrangement, to change many forms of expression, and to intersperse the narrative with reflections which are not found in that history. But wherever extracts from the communications made by the Missionaries to their brethren in Europe, or from the letters and speeches of the Greenlanders themselves are introduced, no alteration whatever has been made in the language, which is often very uncouth; but the pious reader will make every allowance for an unpolished phraseology, under the surface of which lies a mine of the precious ore of genuine Christian experience.

Mr. Crantz's history of the Greenland Mission is ar-



ranged in the form of a Journal, in which the annual round of events, differing but little from each other, wearies the reader by its sameness; while the details which he gives of the history of individual converts lose their interest, by being widely scattered through a variety of miscellaneous occurrences.

The first chapter of this little volume contains a short account of the natural peculiarities of Greenland, and of the civil and social condition of its inhabitants when first visited by the Missionaries. These subjects principally occupy Mr. Crantz's first volume; but, although this part of the work has been greatly abridged, it appeared inexpedient to exclude it altogether, as some acquaintance with the natural history of Greenland, and the mode of living and customs of the savages, is necessary, both in order that the reader may estimate the enormous difficulties which the Missionaries had to encounter, and that he may have a more just and lively perception of some of the facts related in the course of the narrative.

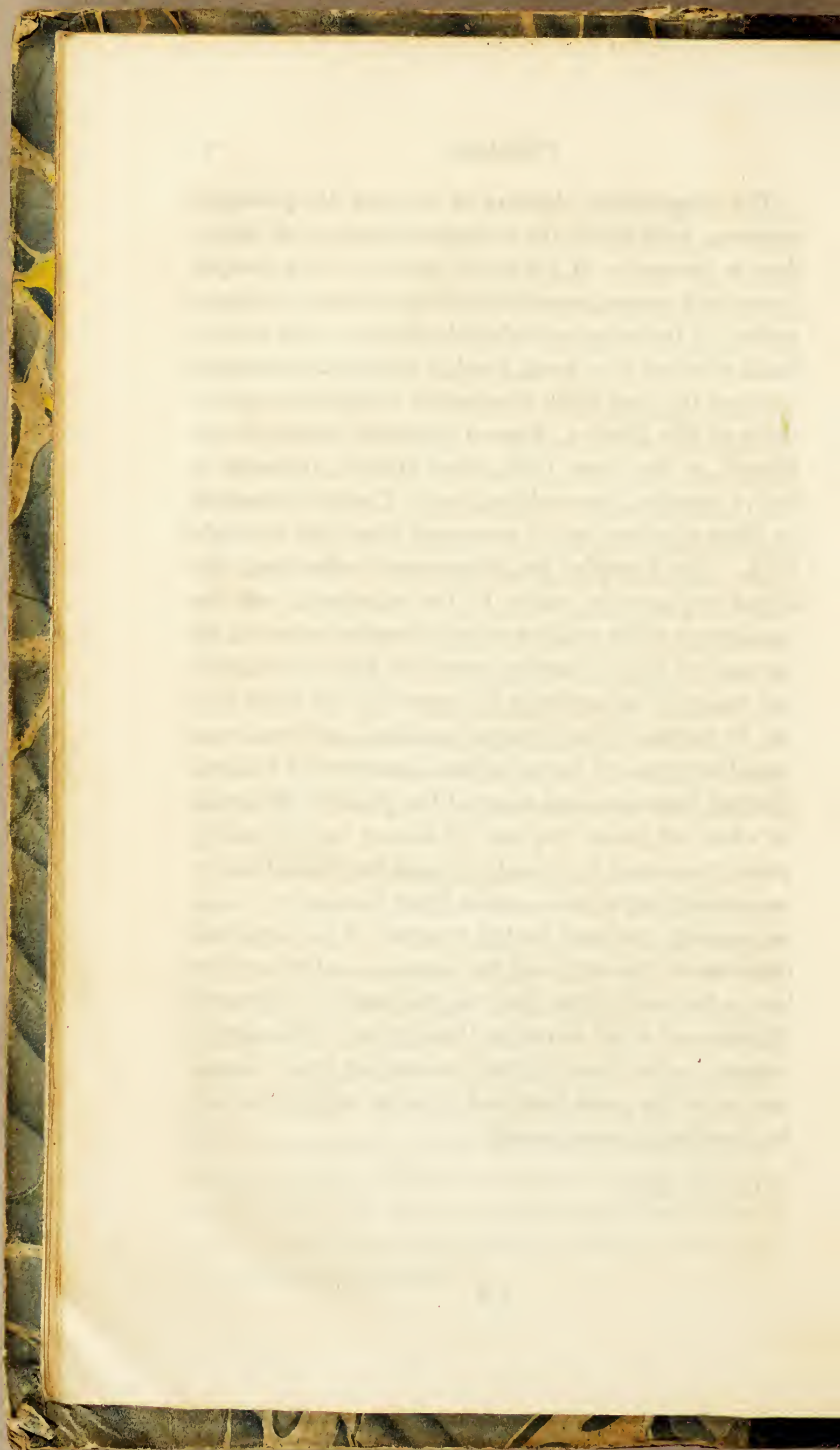
In the nine following chapters, the reader will find a general history of the progress of the Mission, up to the present time. The second chapter, which contains a detailed account of the labours and trials of the Rev. Hans Egede in his attempt to evangelize Greenland, is wholly new, and also the ninth, in which Mr. Kleinschmidt's perilous, but successful voyage to South Greenland, is related. In this part of the work, the history of the first nine years of the Mission is principally enlarged upon: to give a detailed account of events after that period, would be but to repeat transactions differing in little from those already related, except in the names of the persons concerned.



The biographical sketches of some of the principal converts, with which the volume concludes, will introduce to the notice of the reader some of the principal events and persons connected with the history of a large portion of the latter period of the Mission; the individuals of whom they treat, lived in the time intervening between the year 1738, the period at which the first-fruits of the Mission, Samuel Kajarnak, received the Gospel, to the year 1762, when Daniel Angusina, a native preacher, entered into rest. The facts recorded in these sketches are all extracted from Mr. Crantz's book. The Compiler has interspersed reflections, designed to prove the reality of the experience, and the consistency of the conduct of these heathen converts, by the test of God's unerring word—to lead the mind of the reader to acknowledge the power of the Holy Spirit, in the marvellous change produced on these once stupid savages—to excite in him a concern for his own spiritual interests—and to exalt the glorious Mediator, to whom all power is given in heaven and in earth, whose atonement is the only ground on which the sinner can obtain pardon,—whose Spirit is equally needed, and equally effectual for the removal of the spiritual blindness of the sage and the savage,—and whose free love is the only object that can win back the alienated affections of rebel worms to their Maker. Should this volume, in the least degree, accomplish these important ends, the pains bestowed upon its compilation will be abundantly recompensed.

AUGUST, 1831.







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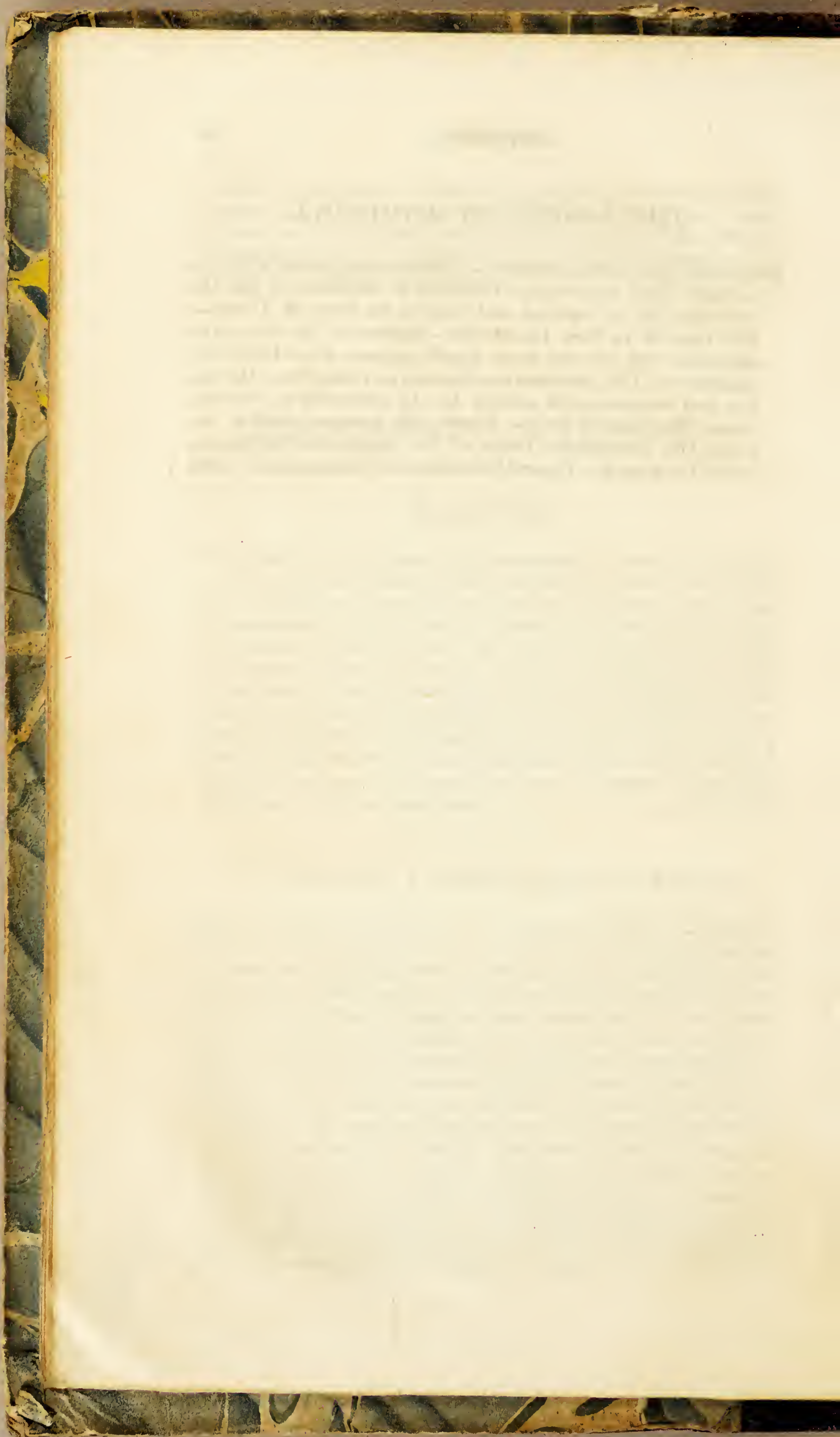
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# GREENLAND MISSIONS,

&c. &c.

## CHAPTER I.

Situation of Greenland ; appearance of the country ; mountains and fields of ice ; climate ; length of the day and night ; barrenness of the soil ; drift-wood ; animals ; productiveness of the sea ; the seals, mode of catching them ; the kayak and umiak ; personal appearance of the Greenlanders ; their dress, houses, tents ; education and mode of life of male and female ; Greenland government ; singing combat ; moral character of Greenlanders ; seeming virtues pretended from corrupt motives ; cruelty to widows and orphans ; notions of religion and a future state ; Angekoks.

GREENLAND is well known as the most northern tract of land lying between Europe and America, and, considering its vast extent, when compared with the small part as yet known to Europeans, may be justly numbered among the unexplored regions of the North. Various navigators have coasted it from the most southern point, called the Promontory of Farewell, in Lat.  $59^{\circ}$  proceeding in a north-easterly direction towards Spitzbergen, as far as Lat.  $80^{\circ}$ , and towards the north, or north-west, as far as Lat.  $78^{\circ}$ . No vessel, however, has hitherto gained its northern extremity ; so that we cannot determine, with any degree of certainty, whether it be an island, or connected with a continent.

The name of Greenland was first given to the east side by its discoverers, the Norwegians and Icelanders, on account of its comparatively verdant appearance. This side, generally called "ancient or lost Greenland," is at present entirely unknown to us ; for, in consequence of the prodigious quantities of floating ice, none are able to approach it.



The tales of Icelandic writers, who describe in glowing colours the fertility of ancient Greenland, with the beauty of its villages and churches, are generally considered to be completely fabulous. However, it ought to be mentioned, that traces of a superior state of cultivation have been observed on the western coast; and there are still to be seen there, ruins of dwelling-houses and churches, probably erected by the Danes and Norwegians, who, it is ascertained, had settlements there several centuries ago. The shore here is high, rugged, and barren, rising close to the water's edge, into tremendous precipices and lofty mountains, crowned with inaccessible cliffs, which may be seen from the sea at the distance of more than a hundred miles.

All the Greenland hills, except where the rocks are smooth and perpendicular, are covered with eternal ice and snow, which have also, in length of time, filled all the elevated plains, and many valleys. Besides this, there are projections or shelves on the declivities of the steepest hills, where the rain and snow-water lodge, and congeal into masses of ice, which, after a succession of many years, become of enormous magnitude. Such bodies of ice often exalt their heads far above the rocks, until at length, like the man of insatiable ambition, being overloaded at top, and unable to sustain the weight of their own acquisitions, they break loose, and tumble down the rocks with a mighty crash; and, when they happen to hang over a precipice, they plunge into the sea with a shock resembling the roaring of thunder, and occasion such an agitation of the water, as engulphs many a poor Greenlander, coasting in his little kayak, in the depths of the ocean.

The masses of ice, which thus tumble headlong into the sea, may be seen floating about in various forms. Some of them look like a church or castle, with square or pointed turrets; others like a ship in full sail, and people have often given themselves fruitless toil, to go on board and pilot the imaginary ship into harbour; others appear like large islands, with plains, valleys, and hills, which often rear their heads 200 yards above the level of the sea. A Missionary, a man of veracity, informs us, that, in Disko Bay, in a part of the sea, which the whale fishers say is 300 fathoms deep, several such



ice-mountains have stood fast for many years, one of which they call the city Haarlem, and another Amsterdam. Sometimes they fasten their ships to them, and unload their train barrels on the flat ice.

There are also, in these seas, great ice-fields, composed of flat pieces of ice, three or four yards thick, with here and there some ice-mountains of various sizes among them, and extending sometimes 200 leagues in length, and from 60 to 80 in breadth. These ice-fields, at the first appearance, present a prospect resembling a country with hills and valleys, towns and villages, houses, churches, and towers. This floating ice renders the navigation of these seas peculiarly dangerous, not only for the small boats of the Greenlanders, but also for the largest vessels, which are frequently crushed to pieces between the conflicting masses.

From these accounts, the reader is prepared to expect that the climate of Greenland must be very cold; and this is indeed the case. In those places where the inhabitants enjoy the visits of the sun, for an hour or two in the day in winter, the cold is bearable; though even there, strong liquors will freeze in the open air, and sometimes, even in rooms where fire is constantly burning. But in those situations where the sun entirely forsakes the horizon, it frequently happens, that while people are drinking tea, the emptied cup is fastened to the table by the freezing of the moisture which adheres to it. Mr. Paul Egede, in his journal of January 7, 1738, records the following amazing effects of the cold at Disko: "The ice and hoar-frost reach through the chimney to the stove's mouth, without being thawed by the fire in the day-time. Over the chimney is an arch of frost, with little holes, through which the smoke discharges itself. The doors and walls are as if they were plastered over with frost, and, which is scarce credible, beds are often frozen to the bedstead. The linen is frozen in the drawers. The upper eider-down-bed and the pillows are quite stiff with frost, an inch thick from the breath. The flesh-barrels must be hewn in pieces to get out the meat: when it is thawed in snow-water, and set over the fire, the outside is boiled sufficiently before the inside can be pierced with a knife."



We may fix the limits of the Greenland summer, from the beginning of May to the end of September; for, during these five months, the natives encamp in tents. Yet the ground is not mellowed by a thorough thaw till June, and then only on the surface, nor till then, can the snow-storms be said to cease. In August it begins to snow again; but it seldom lasts on the ground, for a winter-carpet, till October.

In the longest summer-days, it is sometimes so warm, that the Greenlanders are obliged to throw off their garments, especially in the bays and valleys, where the sun-beams centre, and the fogs and the winds from the sea are excluded. In serene weather and clear sunshine, it is sometimes so hot, upon the open sea, that the pitch melts on the ship's sides. Yet the inhabitants of this country can never have a perfect enjoyment of this warmth, partly on account of the chilling air emitted from the islands of ice, which is so penetrating in the evening, that they are glad to creep into their furs again, and can often bear them double; and partly on account of the fogs that prevail on the coast, almost every day, from April to August, and are frequently so thick, that at sea they cannot see a ship's length before them. Sometimes the fog is so low, that it can scarcely be distinguished from the water, but then the mountains and upper regions are seen so much the clearer. The most agreeable and settled weather is in autumn; but then its duration must be transient, and it is interrupted with sharp night-frosts.

In summer, there is no night at all in this country, for, above the 66th degree, the sun does not set in the longest days; and at Good-hope, which is in the 64th degree, it does not go down till ten minutes after ten o'clock, and 50 minutes after one it rises again; so that it only stays three hours and 40 minutes beneath the horizon. In June and July, it is so light all night long, that a person may read and write the smallest characters in a room without a candle; and, in June, one may see the tops of the mountains painted with the rays of the sun all the night. In this we see the kindness of the Lord to the poor Greenlanders, who, in their short summer, can hunt and fish all the night through; and also to the sailors, who would otherwise run great



hazard from the quantities of ice. Where the sun never sets in the midst of the summer, it however does not shine with such lustre at night as at noon, but loses its splendour, and shines like a very bright moon, which a person may look at without being dazzled. On the other hand, the winter-nights are so much the longer; and, in Disko Creek, the face of the sun is never seen above the horizon, from November 30 to January 12. During that period, the inhabitants enjoy but a moderate twilight, which arises from the reflection of the sun-beams from the summits of the highest hills, and from the cold damps in the atmosphere. And yet the nights are never so dark in Greenland as in other countries, for the light of the moon and the stars is so strongly reflected in the clear cold air, from the quantities of snow and ice, that people can do very well out of doors without a lantern, and can see plainly to read print of a middle size. It frequently happens too, that in the shortest days, the moon never goes down, and, even if the moon does not shine in the winter, the northern lights, with their sportive streams of variegated colours, often supply its place still better.

As to the soil of Greenland; the valleys, which contain small brooks and ponds, are overgrown with a sort of low brush-wood; but the general character of the country is, of course, barrenness. No large timber grows in Greenland; but, although God has denied this frigid, rocky region the growth of trees, he has bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, part without ice, but the most part with it, and lodges itself between the islands. Were it not for this, the Europeans would have no wood to burn in this cold country, and the poor Greenlanders would be without timber to roof their houses, to erect their tents, to build their boats, and to shaft their arrows, by which they must procure their maintenance, clothing and train-oil for warmth, light, and cooking. Among this wood are great trees, of various sorts, torn up by the roots. It is generally supposed that they come from Siberia or Asiatic Tartary, where the wild mountain-torrents, swollen by the rains and floods, carry away whole pieces of land with the large trees upon them, which are



plunged into the great rivers, and then carried out to sea. From thence they are driven, with the floating ice, by the easterly current, towards the pole, where they are met by a northerly current, that comes by Spitzbergen, and conducted between Iceland and Greenland to the east side, round Statenhook, into Davis's Straits. The manifest providence of God, in this seasonable supply to the poor Greenlanders, and the instruments which He employs for the conveyance of his bounty to that people, remind us of the beautiful passage in Psalm cxlviii. "Praise the Lord from the earth, ye dragons and all deeps. Fire and hail, snow and vapour, *stormy wind fulfilling his word*. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, creeping things, and flying fowl. Kings of the earth, and all people; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven." Psalm cxlviii. 7—13.

But notwithstanding the extreme barrenness of the soil of Greenland, some species of animals find nourishment from its stunted produce: hares and rein-deer are the most numerous: the hares are white both in winter and summer. The only domestic animals the Greenlanders possess are dogs, of an ordinary size, and very much resembling a wolf. They use them as we do horses, often harnessing eight or ten to a sledge, and some of the natives, in a scarcity of provisions, eat them. Unlike warmer climes, there are no poisonous animals found in Greenland, and owing to the barrenness of the country, there is no great number, or variety of birds; but the most numerous and valuable tribes of fishes frequent the Northern Ocean. There the ice offers them a secure shelter from the pursuit of the whale, which, like a land animal, has need of constant respiration, and must consequently often rise above the surface of the sea. From the sea, therefore, the Greenlanders derive their chief support, the variety and abundance of creatures found in it compensating, in some measure, for the barrenness and unproductiveness of the ground: indeed, the sea is the Greenland-er's patrimony, and the fishery his chief harvest. Thus



the principle of the statement made by the apostle Paul, in the hearing of the idolatrous multitude at Lystra, is applicable even to Greenland—"Nevertheless, He (God) left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Among the numerous living creatures inhabiting the northern seas, none contributes so largely to the Greenlanders' support and comfort as the seal, or sea-calf. The head of this animal resembles that of a dog, with large fiery eyes: its fore-legs are short, stand downwards, and act like oars; the hinder ones, which are situated nearly in a line with the body, on each side of a short tail, serve both for steering and accelerating their motion in swimming: they have five toes on their feet, terminating in a long nail or claw, with which they climb up the ice or rocks. Their proper element is the water, but they rise every quarter of an hour to take breath—they live on every kind of fish. Their motion is hobbling, but they can make such good use of their fore-legs, and take such leaps with the hind ones, that a man cannot easily overtake them. Their blubber (or fat) is from three to four inches thick, and the flesh, which is tender and greasy, eats much like that of a wild boar. The skin of these animals, which is firm and tough, and covered with short smooth hair, supplies the Greenlanders with clothing: their summer-tents, and kayaks, or boats, are also covered with the same materials; their flesh supplies the most palatable and substantial food; their fat furnishes them with oil, for burning in the large lamps by which their houses are lighted and warmed, and is the principal article of barter with Europeans, from whom they receive in exchange such necessaries as their own country does not yield; the Greenlanders can sew better with the fibres of the seal's sinews, than with thread or silk; of the skins of the entrails they make their windows, curtains for their tents, shirts, &c., and they make train-bottles of the maw; and, when iron cannot be procured, all manner of working and hunting implements are pointed with their bones.

Since these animals contribute so largely to the support and comfort of life in Greenland, expertness in



the art of catching them, exalts a man very much in the eyes of his countrymen; and the ingenuity which the natives display, in the construction and use of their hunting implements, is truly surprising. The following is a description of the Greenlander equipped for the seal-hunt: and first we must describe his boat, called a kayak. This little vessel is six yards in length, sharp at the head and stern, just like a weaver's shuttle, scarce a foot and half broad in the broadest middle part, and hardly a foot deep. It is built of a slender keel, long side laths, with cross hoops not quite round, bound together with whale-bone, and this frame is covered over with some fresh-dressed seal's leather, which encloses it on all sides like a bag, over the top as well as beneath. Both the sharp ends, at head and stern, are fortified with an edge of bone, having a knob at top, that they may not receive damage so soon by rubbing against the stones. In the middle of the covering of the Kajak, there is a round hole, with a rim or hoop of wood or bone, the breadth of two fingers. The Greenlander slips into this hole with his feet, and sits down on a board covered with a soft skin; when he is in, the rim reaches only above his hips. He tucks the under part of his water-pelt, or great coat, so tight round this rim or hoop of the kajak, that the water cannot penetrate any where. The water-coat is at the same time buttoned close about his face and arms, with bone buttons. On the side of the Kajak, the lance lies ready, under some straps fastened across the boat. Before him lies his line, rolled up upon a little round raised seat made for it, and behind him is the seal-skin bladder. His *pautik*, or oar, is made of solid red deal, strengthened with a thin plate three fingers broad at each end, and with inlaid bone at the sides, this he grasps with both hands in the middle, and strikes the water on both sides very quickly, and as regularly as if he was beating time. The Greenlanders can row extremely fast in these boats, and when expedition is required they can travel twenty or even twenty-four leagues, or above 60 or 70 miles, a day. In these little boats, they fear no storms. As long as a ship can carry its top-sail, even in stormy weather, they are not frightened at the boisterous billows, because they can either skim over them, or even should



the wave break upon them, yet presently they rise again from its deep waters, and appear skimming along the surface. If a wave threaten to overset the Greenlander, he counteracts its force, and keeps himself upright on the water by his oar. And even if he is overturned, he gives himself such a swing with his oar, while he lies with his head downward under water, that he mounts again in his proper posture. But if he happen to lose his oar, he hardly escapes drowning, unless some one is near at hand to help him up.

When the Greenlander sets out thus equipped, and spies a seal, he tries to surprise it unawares with the wind and sun in his back, that he may not be heard or seen by it. He tries to conceal himself behind a wave, and cautiously approaches, till he comes within five or six fathom of the animal; meanwhile, he takes the utmost care that the harpoon, line, and bladder lie in proper order. Then he takes hold of the oar with his left hand, and the harpoon with his right, which he casts at the seal. If the harpoon hit the mark, and buries itself deeper than the barbs, it will directly unwind the string from its lodge on the kayak. The moment the seal is pierced, he dives into the depths of the sea with great rapidity; the Greenlander must then throw the bladder tied to the end of the string into the water, on the same side as the seal runs and dives. The wounded animal often drags the bladder with it under water, though it is a considerable impediment on account of its great size; but it so wearies itself out with it, that it must come up again in about a quarter of an hour to take breath. The Greenlander hastens to the spot where he sees the bladder rise up, and smites the seal, as soon as it appears, with another lance. This lance always comes out of its body again, but he continues to throw it at the creature every time it comes up, till it is quite exhausted. Then he runs the little lance into it, and kills it, but stops up the wound directly to preserve the blood; and, lastly, he blows it up like a bladder betwixt skin and flesh, to increase its buoyancy, and securing his prey at the left side of his kayak, he tows it home after him.

In this exercise the poor Greenlander's life is exposed to the greatest danger. For if the line should entangle



itself, (as it easily may in its sudden and violent motion) or if it should catch hold of the kayak, or should wind itself round the oar, or the hand, or even the neck, as it sometimes does in stormy weather; or if the seal should turn suddenly to the other side of the kayak, it must be overturned by the string, and drawn down under water. On such desperate occasions, the poor Greenlander stands in need of all his dexterity, to disentangle himself from the string, and to raise himself up from under the water several times successively, for he is liable to be overturned every moment, till he has quite disengaged himself from the line. And, after all, when he imagines himself to be out of all danger, and comes too near the dying seal, it may still bite him in the face or hand; and a female seal that has young, instead of trying to escape, will sometimes fly at the Greenlander, either wounding him, or putting him in danger of sinking, by biting a hole in his kayak. But the Greenlander willingly exposes himself to all these perils, for the sake of procuring a temporal supply for the necessities of the body: let his hardy industry reprove the comparative indolence of the professing Christian, in providing for the infinitely more important necessities of his soul. "Labour not," says the Divine Saviour, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed."

The Greenlanders use also another kind of boat, which they call umiak: this is much larger than the kayak, being from six to nine fathom long, and four or five wide, and is employed by the natives in their roving excursions. This boat is commonly rowed by four women at a time, while one manages the helm. The oars are short, with a broad palm like a shovel—at the head of the boat, they spread a sail of skins sewed together. It would be a reproach to them for a man to interfere, except in a case of very extreme danger, that called for assistance. In these boats, the women coast along from one place to another, making voyages from two to four hundred leagues, towards North and South, carrying their tents, their household-furniture, and all their property, besides many of their friends and rela-



tions: the men, however, keep them company in their kayaks, breaking the force of the waves when they run high, and, in case of need, laying hold of the gunwale of their boat, to keep it from being upset. They commonly sail thirty miles a day. In their nightly encampments on the shore, they unload their boat, turn it upside down, and cover it with stones, to secure it from the violence of the wind.

We shall now conclude this chapter, by a short description of the personal appearance of the Greenlanders, their dress and mode of living, with some account of their moral character and notions about religion.

The Greenlanders are extremely low in stature, rarely exceeding five feet, but their limbs are well proportioned. Their face is uncommonly broad and flat, with high cheek bones, but round plump cheeks; their eyes are small, black, and dull; the colour of the body is dark grey, but their face brown: it is supposed that this peculiarity of colour is occasioned by their filthy way of living, for their children are born as fair as others; they have universally black, straight, strong hair, but they have seldom any beard, because they constantly root it out; they have prominent chests and broad shoulders, especially the women, who are obliged to carry burthens from their younger years.

The dress of the Greenlanders is suited to the nature of the climate in which they live, and is composed of the skins of seals, rein-deer, and sea-fowl; the garments of the female differ little from those of the male, and the principal distinction between them consists in the mode of wearing the hair,—the latter cropping it round at the extremity, while the former suffer it to grow, for they consider it a reproach to a woman to cut off her hair: in this we have an illustration of the apostle's words, 1 Cor. xi. 14, 15.

In winter, the Greenlanders live in houses, and in summer in tents. The houses are built on some elevated place, in order that the melted snow may run off the better; the walls are composed of alternate layers of large stones, sods, and earth; on these they rest a beam, which reaches from one extremity of the house to the other, and upon this the rafters are supported; the covering of the roof is composed of bilberry bushes,



sods, and fine earth. These roofs only last during one winter's frost; for, when the summer rains come, they fall in, and both roof and wall must be repaired again the ensuing autumn. The houses of the Greenlanders have, properly speaking, neither door nor chimney: a vaulted passage, two or three fathoms long, entering through the middle of the house, serves for both. This long entry keeps off the wind and cold very well, for it is so narrow and low, that any one coming into the house must almost creep on their hands and feet: the walls are hung inside with old skins; the roof is also covered outside with the same materials.

Each of these dwellings is inhabited by several families, sometimes so many as ten, who live in separate apartments, divided from each other by a curtain of seal-skins; each of these apartments is lighted and warmed by a great lamp, in which the fat of seals is always burning, and which emit a very offensive smell, rendered still more unpleasant by the stench of the seal-skins undergoing the process of tanning, and the fumes of their food, consisting of half rotten fish or flesh, boiling over these lamps. The Greenlanders' tents are composed of skins spread over a frame-work of poles; they move into them in March, April, or May, according as the snow melts sooner or later, and threatens to run through the roof of their houses.

The education of the Greenlanders is suited to the place which they must fill in society. As soon as the boy can make use of his hands and feet, his father puts a little bow and arrow into his hand, that he may acquire dexterity in the use of those weapons by shooting at a target: the Greenland child is also exercised in throwing stones at a mark by the sea side, or else his father gives him a knife to carve play-things with, in order that the ingenuity necessary for the construction of a kayak may be acquired. Towards his tenth year, the Greenland youth is provided with a kayak to practise rowing, oversetting and rising, fowling and fishing, either in solitary excursions, or in company with other boys. In his fifteenth or sixteenth year, he must go out with his father to catch seals. The first seal he takes, is consecrated to make a festivity for the family and neighbourhood. During the repast, the



young champion must relate his noble achievement, and how he managed to catch the creature. The guests admire his dexterity and courage, and extol also the particular good flavour of the meat. But he that cannot catch seals is despised to the last degree, and is obliged to subsist on women's diet, such as scolplings, which he can fish for on the ice, muscles, periwinkles, or dried herrings. But notwithstanding the strong inducements which the seal hunt presents to the Greenlanders' vanity and interest, there are some that never attain the art. At the age of twenty years, the Greenland youth must make his own kayak and tools, and fully equip himself for his profession. A few years after he marries, but dwells with his parents as long as they live, and his mother always retains the management of the house.

Such is the education of a youth among the heathen Greenlanders—without any reference to that futurity which lies beyond the grave, it aims at no higher object than a provision for the body, and reputation in society; and such is the education which many, even of those who bear the name of Christian, give their children: for, while no labour is spared, to fit the youth for a lucrative and respectable profession, there is no anxiety to bring him up in the nurture and admonition of the Lord, and to make him acquainted from a child with the Holy Scriptures, which are able to make him wise unto salvation, through faith which is in Christ Jesus. But the true Christian is not conformed to this world, and, both for himself and his offspring, he aims sincerely to obey the principle which our blessed Lord has laid down for the guidance of his people. “Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? *for after all these things do the Gentiles seek*; for your heavenly Father knoweth that ye have need of these things: but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,” Matt. vi. 31, 32.

The education of the female Greenlander is conducted on the same principles as that of the male. Till they are fourteen years old they do nothing, but chatter, sing, and dance, fetch water, or perhaps wait



on a child. But afterwards they must sew, cook, dress leather; and, when they advance farther in years and strength, they must help to row the women's boat and build houses.

While the Greenland women are young, or remain with their parents, they are not exposed to many hardships; but from their twentieth year to their death, their life is a continued course of fear, poverty, and distress. If the father dies, their supplies are cut off, and they must serve in other families. Should any one take them to wife (in which they cannot often have their own choice), they fluctuate between hope and fear for the first year, lest they should be put away again. If the husband retain them, they must often bear with much ill treatment, must submit to the yoke of the mother-in-law, like common maids. If the husband dies, the widow has no other jointure but that which she brought with her, and, for her children's sake, must even serve in another family more submissively than a single woman, who can go when she will. But if she have any grown-up sons, she is then better off than many married women, because she can regulate the domestic affairs as she pleases. If a woman advances to a great age without having a family to keep up her respect, she must pass for a witch; and sometimes the old Greenland women like to be reputed as such, because it is attended with some profit. But commonly, in the end, upon the least suspicion of having bewitched somebody, such a one is stoned, precipitated into the sea, stabbed, or cut to pieces. Frequently, too, the Greenland women who escape such imputations, and arrive at an age when the whole burthen of their support must rest upon others, are either buried alive by their neighbours, or compelled to plunge into the ocean: the motive which the Greenlanders pretend for such conduct is compassion, but the true one is covetousness. Surely "the dark parts of the earth are full of the habitations of cruelty."

Notwithstanding all the hard labour, fear, trouble, and vexation to which the female Greenlanders are exposed, they commonly arrive to a greater age than the men, who are so worn out and enfeebled by spending most of their time at sea, in the severest winters as



well as summer, in snow and rain, heat and cold, by strenuous labour, and by alternate famine and gluttony, that they seldom attain the age of fifty. Many also lose their lives in the water, so that there are every where fewer men than women. The women frequently live till they are seventy, and sometimes eighty and upwards. But then they are generally active instruments of mischief, ever busy in seeking a livelihood by lying, backbiting, witchcraft, and the like; but, above all, they make it their business to amuse the young people by all manner of superstitious fooleries, and to divert them from a rational consideration and conviction of the truth of Christianity. Nor is it in Greenland alone that satan has employed such instruments for hindering the progress of the gospel; for, even in the apostle's days, it was necessary to exhort Christians to "refuse profane and *old wives' fables*."

The Greenlanders, before the arrival of the Missionaries, had no written language, nor had they any form of civil government. They lived as we may suppose the descendants of Noah did immediately after the flood, when the desolated world presented a wide range for its scanty inhabitants, not yet formed into distinct communities. A father governs his family to the best of his ability, but has no authority beyond it, nor will he submit to the control of any one. When several families live together in one house, they do not in any way interfere with each other. They merely agree to repair their residence by their joint labour, and to provide as many lamps as are requisite to heat it properly. The men, however, generally submit to be guided by some father of a family, who has acquired the reputation of superior wisdom, by correct prognostications concerning the weather, and success in catching seals. This individual occupies the north end of the house, and watches over its good order and cleanliness. If any one refuses to follow his counsel, no compulsion or punishment is employed, but, the next winter, all unanimously decline living under the same roof with such a refractory person.

Had man retained that original righteousness in which he was created, no human government would have been needed to secure the peace and welfare of society.



Man's understanding was originally enlightened to know the law of God, and his will and affections were inclined to obey its enactments. Love is the fulfilling of the law, and love worketh no ill to his neighbour. But now that ~~this~~ holy law has been defaced from the mind of man by sin, and all the affections of his heart run in direct opposition to its holy, just, and good requirements, mankind have found it necessary, for the preservation of the peace of society, to establish laws which should govern men, by operating upon those corrupt motives which now influence human conduct.

The two great powers by which human society, unhinged as it is from God, is preserved from total disorder and ruin, are civil law and the law of opinion. It requires no depth of discernment to see, that, if the influence which the dread of punishment and disgrace exercises upon the conduct of men were withdrawn, this world would be a hell of confusion and misery; and, therefore, men see the expediency of employing these corrupt motives for the preservation of social order. We have seen that the Greenlanders have not the benefit of civil laws; but what they lose in this respect, they endeavour to make up, by bringing the law of opinion into stronger operation. If they do not restrain men by fear of punishment, they find they must restrain them by the dread of disgrace. The means which they employ for this purpose are very singular.

If a Greenlander thinks himself aggrieved by another, he discovers no symptoms of anger or vexation, but he composes a satirical poem, which he recites, with singing and dancing, in the presence of his domestics, and particularly the female part of his family, till they know it by rote. He then, in the face of the whole country, challenges his antagonist to a satirical duel. The latter appears at the appointed place, and both parties enter the lists. The complainant begins to sing his satire, dancing to the beat of the drum, and cheered by the shoutings of his partisans, who join every line, while he repeats so many ludicrous stories of which his adversary is the subject, that the auditors cannot forbear laughing. When he has finished, his opponent steps forth, and retorts the accusation, amidst the applauses of his party, by a similar string of raillery. The accu-



ser renews the assault, and is again rebuffed; and this continues till one of the competitors is weary. He who has the last word wins the trial, and obtains thenceforward a reputable name. An opportunity is here offered for telling very plain and cutting truths, but there must be no mixture of rudeness or passion.

“This contest,” observes Mr. Crantz, “serves a higher purpose than mere diversion. It is an excellent opportunity for putting immorality to the blush, and cherishing virtuous principles; for reminding debtors of the duty of payment; for branding falsehood and detraction with infamy; for punishing fraud and injustice; and, most of all, for overwhelming adultery with its merited contempt. Nothing so effectually restrains a Greenlander from vice, as the dread of public disgrace. And this pleasant way of revenge even prevents many from wreaking their malice in acts of violence and bloodshed. Still it is easy to see that the whole affair depends upon volubility of tongue; and the most celebrated satirists and moral philosophers of the Greenlanders, are generally the most profligate in their lives.”

As to the morality of the Greenlanders, being ignorant of the true God, they of course do nothing that is acceptable in his sight; yet do they live in society as peaceably as most other people; and, by the peculiar circumstances in which they are placed, are preserved from many of those gross enormities which are common in other nations; but still we see enough, even upon the surface of their history, to convince any one that they, like all heathens and unbelievers, are dead in trespasses and sins, and that however they may be restrained from certain gross vices, and excited to the practice of some seeming virtues, by the influence of corrupt motives, still they carry within them, entwined around and bound up with their very being, all those principles of depravity, which, although their acting is restrained by love of the praise or fear of the anger of man, by considerations of self-interest as to health or property, and by the force of conflicting lusts, do still tend to exhibit, even in their external history, such a character as the Holy Spirit has drawn of the heathen in the sacred Scriptures. “And even as they did not like to retain God in their knowledge, God gave them



over to a reprobate mind, to those things which are not convenient : being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful : who knowing the judgment of God (that they which commit such things are worthy of death), not only do the same, but have pleasure in them that do them," Rom. i. 28—32.

The truth of these observations will be sufficiently manifest in the course of the history : we shall, however, subjoin some illustrations.

A Greenlander will not rob, murder, strike another, nor vent his anger in open violence, because it might cost him or his dearest friend his life. Again, they must demean themselves regularly, decently, and peaceably towards one another, or else their reputation would be blasted by common fame. The young people must treat one another with decency and due reserve, or they would forfeit their good name and fortune. Their apparent love to one another, their amicable disposition, and obliging services in domestic life, and their hospitality towards strangers, do not issue from a native benevolence or compassion towards the helpless (we shall see the reverse presently), but from self-love and interest. It is their interest to impart of their abundance to the rest of the house, that they may receive as much from them again. They must help their neighbours, that their neighbours may help them. They must be hospitable to strangers, that their name may be extolled all over the country, and that they may receive the same treatment, when, according to custom, they travel all round the land, and have no time to procure provisions for themselves. In short, the character our Saviour gave the heathen, Matt. v., that they only love those that love them, and do good to those from whom they expect the same, is truly verified in the Greenlanders.

Many particulars which characterize the intercourse of the Greenlanders with each other, clearly shew that selfishness is the root from which their most specious



virtues grow. Where this corrupt motive does not operate, the unfeeling cruelty of their natural character quickly discovers itself.

For instance, if a stranger die, and leave no near relations, or sons that can soon be of service, no one will take charge of the fatherless family, except somebody happen to want a maid-servant. No one gives them either food or shelter, but they rob them of the best they have, and afterwards they can see the poor people perish with cold, and starve with hunger, with as much indifference as if they were creatures of another species. If people ashore see a kayak upset at sea, and the unfortunate man is no relation nor has particularly served them, they behold with insensibility, nay, with a certain entertainment, his vain struggles to save himself. It is too much trouble for them to step into their kayak, and hasten to his help; and should they be incommoded with the shrieks and cries of the female relations, they slink away. But if they put to sea together, they will help one another up, because that is not much trouble to them. The cruelty of the Greenland character also appears in the treatment of animals; even the children can torture a poor little useless bird to death with a savage pleasure; nay, so little compassion and sympathy is found among them, that it does not shew itself even in the sex that is commonly soft and tender by nature.

But the selfishness and cruelty of the Greenland character is most manifest in the treatment of widows and orphans. When a poor destitute widow, that has no near relations, lies with her children on the ground, bewailing the loss of her husband almost to distraction, she is visited by her neighbours, who, at the same time that they bear the accents of condolence on the tongue, only seek their own advantage, by purloining the property of her deceased husband. The despoiled widow has no court of judicature in which to lodge her complaint, or sue to for a recovery; and so she and her children must submit to the cruel injustice of their countrymen. A little while they protract life, by eating fishes, muscles, and sea-grass, but finally they must starve and freeze to death, having no clothing or lamp-oil. Thus it may be truly said of this heathen people,



“ Every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them.” But they had not heard the words of the Almighty—“ Ye shall not afflict any widow or fatherless child : if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry ; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.” The happy alteration which took place, when these commands were written upon the hearts of the Greenlanders in the blood of Jesus, will appear in the course of this history.

Before any Missionaries arrived in the country, the Greenlanders were supposed to be gross idolaters, who prayed to the sun, and sacrificed to the devil, that he might be propitious to them in their fishery. Mariners were not led to these conclusions from conversing with the natives, whose language they could not understand, but from various observations which they made of them. They saw that the Greenlanders every morning, as soon as they arose, stood on some eminence, apparently buried in thought, with their eyes directed to the rising sun, in order to conjecture from the colour of the sky, or the motion of the clouds, whether fair or stormy weather was to be expected. This is still their regular practice ; but the sailors, who were ignorant of their motive, imagined that they were paying their devotions to the rising luminary. Others observed, in deserted places, numerous square enclosures, and on an elevated stone, some cinders, with a heap of bare bones lying upon them—this was quite sufficient to induce the belief that the Greenlanders had performed sacrifices there. But these enclosures were the summer residences of the Greenlanders, who pitch their tents in such rectangular forms, and use the coals for cooking their provisions.

The poor Greenlanders had, in fact, no public worship, nor any ceremonies which might be construed into the service of the Deity. There is no word in their language for the Divine Being, from whence the first Missionaries were led to imagine that they had no conception whatever of a God. Upon being asked who made the heavens, earth, and every thing around them, they answered, “ We cannot tell ;” or, “ We know



him not," or, "It must be a powerful man," or, "These things have always existed, and must endure for ever." But after obtaining a more intimate acquaintance with their language, the Missionaries were led to entertain a contrary opinion, from their various notions concerning the soul and spirits in general, and from their evident anxiety about their probable state after death. From free conversations with the natives, it became very apparent that their forefathers believed in a Being who resides above the clouds, to whom they paid religious worship. But this belief had gradually died away, in proportion as they became isolated from all communication with civilized nations, till they had lost all clear notions of a Deity.

Alas! how constant is the tendency of human nature to error and darkness! how speedily did the little spark of knowledge, which survived the fall, become extinct among all heathen nations! "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools." How necessary is it, that our minds should receive continued illumination from the Father of lights, and how inestimable the blessing which we enjoy, in the possession of the sacred Scriptures, to be a light unto our feet, and a lantern to our paths!

But some were to be found among this rude people, whose hearts, under the renewing influence of the Holy Spirit, began to inquire, "Where is God, my Maker?" We subjoin two instances of this:—A company of baptized Greenlanders one day expressed their astonishment, that they had spent their lives in a state of such complete ignorance and thoughtlessness. One of the party immediately rose up, and spoke as follows: "It is true, we were ignorant heathens, and knew nothing of God and of a Redeemer, for who could have informed us of their existence, before you (addressing the Missionaries,) arrived? Yet I have often thought, a kayak, with the darts belonging to it, does not exist of itself, but must be made with the trouble and skill of men's hands; and he who does not understand the use of it spoils it. Now, the smallest bird is composed with



more art than the best kayak, and no man can make a bird—man is still more exquisitely framed than other animals. Who, then, was it that made him? And from whence do the earth, sun, moon, and stars proceed? There must necessarily be some one who has created every thing,—who has always existed, and can have no end. He must be more powerful and skilful than the wisest of men: He must also be very good; because every thing that he has made is so useful and necessary for us. Did I but know him, what love and respect should I feel for him! But who has seen or conversed with him? None of us men; yet there may be men who know something about him—with such, I should willingly converse. As soon, therefore, as I heard from you of this great Being, I believed you willingly, having for a length of time longed for information."

On another occasion, one of the Greenland converts expressed himself thus to the Missionaries: "Before you came to us, we had learned something about God, from his works around us; but it is only by your visiting us, and making us acquainted with the word of God, that we have come to know any thing about a Redeemer." This is a striking testimony to the insufficiency of the light of mere natural religion, and that it is through *Divine Revelation alone*, that man can know any thing concerning the mode of his acceptance with his offended Maker. And all this tends to illustrate the assertion of the great Apostle of the Gentiles, in reference to the testimony borne by the visible works of creation, before the heathen, to their great Creator—"Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse," Rom. i. 19, 20.

But these were the thoughts of a few only, and those evidently, like Cornelius, under the preparatory teaching of the blessed Spirit. The father of lies had perplexed the minds of the generality with notions of gods many, and lords many, resembling, in their supposed power and character, the gods of the ancient heathen.



We shall not here tire the reader, by enumerating at length the superstitious fables current among the Greenlanders; the following extract from Mr. Crantz's History, descriptive of the prevalent notions of heaven, will sufficiently shew the deplorable darkness of these poor heathen.

“As the Greenlanders acquire the most and best of their sustenance from the bosom of the sea, therefore many or most of them place their elysium in the abysses of the ocean, or the bowels of the earth, and think the deep cavities of the rocks are the avenues leading to it. There, as they imagine, dwells Torngarnsuk, and his mother; there a joyous summer is perpetual, and a shining sun is obscured by no night; there is the fair limpid stream, and an abundance of fowls, fishes, reindeer, and their beloved seals, and these are all to be caught without toil, nay, they are even found in a great kettle boiling alive. But to these seats none must approach, but those that have been dexterous and diligent at their work (for this is their grand idea of virtue,) that have performed great exploits, have mastered many whales and seals, have undergone great hardships, have been drowned in the sea.”

A class of men called Angekoks, or conjurors, are the principal instruments of satan for propagating these lies among the Greenlanders. These impostors delude the poor people with marvellous tales, concerning their intercourse with the world of spirits. When an Angekok is consulted by a Greenlander upon any business, he goes to the entry of the house; there his head is tied between his legs by one of his pupils; and then all the lamps in the house must be put out, and the windows shut up, for no one must see the interview between him and his Torngak, or familiar spirit. When the Angekok, together with all present, have sung for some time, he begins to sigh, and puff, and foam with great perturbation and noise, calling out to his familiar spirit to come to him. If the spirit is still deaf to his cries, the Angekok's soul flies away, as he pretends, to fetch him. During this pretended absence, the cunning knave is silent, but presently returns with shouts of joy, and with a certain rustling noise, as if some birds flew over the house, and then entered it. Then the Ange-



kok pretends to converse with the spirit, feigning the voice in which answers to his questions are given. The answer is always dark and intricate, in order that it may admit of no certain and fixed interpretation, and that thus the impostor's credit may be preserved.

Sometimes, when the Angekok is requested to use his interest for the healing of a sick person, or for procuring a supply of seals, he pretends to soar aloft with his Torngak on a long string to the realm of souls, where he is admitted to a short conference with the *Angekut poglit*, i. e. the fat or the famous wise ones, and learns there the fate of his sick patient, or even brings him a new soul back. Or else the wicked impostor pretends to descend to the goddess of hell, and set the enchanted creatures free. At length having disengaged himself by the assistance of his scholars from his bonds, he pretends to have returned from his journey, cries out terribly, and begins to beat his drum; and then, with the air of one quite jaded with his journey, tells a long story of all that he has seen and heard. Finally, he tunes up a song, and goes round and imparts his benediction to all present by a touch. Then they light up the lamps, and see the Angekok wan, fatigued, and harrassed, so that he can scarcely speak.

By tricks such as these, conducted with more or less cleverness, do the Angekoks seek to impose upon their countrymen. How far the agency of satan is concerned in their artifices it is difficult to say: to exclude him from any participation in them would be the height of Sadduceism. The Angekoks who were subsequently converted to Christianity, while they confessed that the greatest part of the art which they had formerly practised was a delusion, still maintained that some spiritual agency was also mixed with it,—something on which they looked back with abhorrence, but could not describe.

Such was the Greenland nation before the arrival of the Missionaries: while the inhabitants of those frozen regions were cut off from the happiness enjoyed by other nations, who live under regular laws, breathe a more genial atmosphere, and inhabit a more fertile country, they were also without Christ, aliens from the commonwealth of Israel, and strangers from the cove-



nants of promise, having no hope, and without God in the world. But a brighter day was now about to dawn upon their country—many of these poor people, who were sometime afar off, were to be made nigh by the blood of Christ, and through him and in him to find a satisfying happiness, which should still increase, when every other blessing, however valuable in man's estimation, but having its root in earth, shall have become as the dust of the summer threshing-floor, which the wind carries away.

The means which God employed, for conferring this inestimable blessing upon the Greenland nation, will be unfolded in the following chapters.



## CHAPTER II.

Exertions of the Danes to discover Greenland—Mr. Hans Egede makes a proposal for establishing a Colony and Mission in Greenland—Various difficulties which he encountered—His voyage and arrival in Greenland—His reception by the natives—State of the trade—Distress of the Colony—Arrival of a ship—Fruitless attempts to instruct the natives—Arrival of another Missionary—Mr. Egede much hindered in his Missionary work by secular employments—Other evils of his connexion with the Colony—Objections of the Heathen to the doctrines of Christianity—The Colony again threatened with famine—Hypocrisy of the Greenlanders—Arrival of a military force—Painful situation of Mr. Egede—Royal order for the return of the Colonists—Perseverance of Mr. Egede.

THE Danes were very assiduous, during several reigns, to search out Greenland, which was formerly numbered among the possessions of their ancestors. However, the attainment of a firm footing in this country was reserved for the reign of Frederick IV. King of Denmark, early in the last century. The person whom God selected, and qualified in a remarkable manner for this purpose, was Mr. Hans Egede, a clergyman belonging to the congregation at Vogen, in the north part of Norway.

In the year 1708, little more than a year after this excellent man had undertaken the stated charge of a congregation as parochial minister, he recollected to have read, that Greenland had formerly been inhabited by some Norwegian Christians, of whom all knowledge was lost. Mere curiosity, as he then supposed, led Mr. Egede to inquire of a friend who had often been engaged in the Whale Fishery, concerning the present state of Greenland. The answers to these inquiries awakened in him a cordial sympathy for the poor abandoned Norwegians, who, he supposed, had fallen back into Heathenism, for want of religious instruction. Such feelings gave birth to a desire, that he might be the means of conveying to them the glad tidings of



the gospel. But still he doubted whether he could lawfully engage in this work himself, because he had already become the pastor of a flock, and had a wife and family depending upon him for support.

At length, however, after considerable anxiety of mind, Mr. Egede determined to consult some judicious friends. He drew up accordingly, in the year 1710, a memorial, a copy of which he laid before the Bishop of Bergen, from which place the Greenland trade was carried on; another copy was laid before his Diocesan, the Bishop of Dronthèim. In this memorial he earnestly intreated these bishops to urge the Government to send Missionaries to the Greenlanders. This they promised to do, representing to him, at the same time, the difficulties to which such an undertaking must be exposed.

This correspondence of Mr. Egede with the bishops gave notoriety to his plans, and his friends immediately commenced a vehement opposition to them. In this opposition Mrs. Egede took an active part, and her intreaties and tears produced such an effect, that her husband tried to banish from his mind all further thoughts concerning an enterprise which his friends unanimously pronounced to be wild and visionary. But the words of his heavenly Master—"He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me"—renewed the conflict in his mind, so that he had no rest, day or night, nor could he be comforted.

Whilst Mr. Egede's mind was thus exercised by contending feelings, it pleased God, by some providential dispensations, to incline his wife to listen to his proposals with candour and patience. Committing herself to the guidance of her heavenly Father in prayer, she at length became convinced that it was her duty to be directed by the will of her husband.

Mr. Egede now felt as if all his difficulties were overcome; and immediately he drew up a second memorial, which he addressed to the Danish Mission College. Delays and opposition, however, year after year, almost tired him out. At length, in the year 1718, with the knowledge and consent of his bishop, he gave



up his pastoral charge. When, however, the time arrived, in which he was to take leave of a congregation that he loved, and of many dear friends and relations, his mind was exceedingly cast down: and now, strange as it may appear, Mrs. Egede, instead of sinking under the tender feelings of nature, animated her husband to unyielding perseverance.

A report was at this time spread, that a vessel belonging to Bergen had been shipwrecked on the coast of Greenland, and the crew murdered and eaten by the savages. Neither was this frightful tale altogether false; yet it could not deter Mr. Egede from prosecuting his purpose, nor shake the steadfast heroism of his wife, who had already made arrangements for moving, with her husband and four little children, to Bergen, preparatory to their sailing for a country which was the scene of such barbarous cruelties.

At Bergen Mr. Egede was looked upon, by the generality of people, as a fanatic, led by dreams and fancied revelations to desert his proper calling, and to wander up and down through the world. Some men, however, influenced by the wisdom of this world, thought his plan likely to promote the interests of commerce. Unmoved by these conflicting opinions, this devoted servant of Christ watched every providential opening which seemed to favour the accomplishment of his wishes. Just then the death of Charles the Twelfth of Sweden, gave hopes of the speedy restoration of peace. Mr. Egede embraced this favourable moment, repaired to Copenhagen, laid a memorial before the Mission College, and received the joyful answer, that the king would consider of some means to accomplish this sacred work; his Majesty even honoured him with a private interview, and an attentive hearing of his proposals.

But the faith and patience of this excellent man, were still to be subjected to new trials. In November, 1719, a royal order was sent to Bergen, to collect the opinions of the merchants concerning the Greenland trade, and the settling of a colony there. All concurred in describing the voyage as so dangerous, and the land so disagreeable, that Mr. Egede and his schemes became the subject of ridicule and contempt.

Mr. Egede now tried what could be done privately



by his own exertions, among individual merchants. After much persuasion on his part, some of them were at length prevailed upon to furnish a small capital, and one of the principal merchants in Hamburgh, offered to aid the association with a considerable sum. But as the latter soon repented of his kindness, and the requested privileges were not approved of by the king, no one would hear a word about Greenland any more, and this worthy man saw his assiduity rewarded by nothing but unkind and unfeeling derision.

Thus another year more passed away in fruitless labour. Meanwhile Mr. Egede's courage seemed only heightened by difficulties and opposition. He continued to importune the throne with his humble petitions, repeated his representations to the College of Missions, and his exhortations to the merchants in favour of his undertaking. By these exertions, Mr. Egede at length gained his object so far, as to induce some individuals who were much affected by his indefatigable zeal, to make up, by subscriptions, of £40. each, a capital of about £2,000. A ship called the Hope was purchased, to carry him and his family to Greenland, and to remain during the winter; a second ship was freighted for the whale fishery; and a third, to bring back an account of the New Colony; the King approved the undertaking; and appointed Mr. Egede Pastor of the Colony, and Missionary to the Heathen, with a salary of £60.

Thus this unwearied servant of God at last obtained, to his great joy, that for which, amidst numberless obstacles, he had been zealously labouring during ten years, namely, the laborious and perilous office of a Missionary among these savage Heathen: far from aiming at opulence or honours, he relinquished an excellent situation, designing to offer up his life, if required, in the service of his divine Master.

On the 2d day of May, 1721, Mr. Egede embarked with his wife, and four small children, on board the Hope, and was presented to the ship's company, consisting of forty persons, as the principal of the colony. After a dangerous voyage of two months, through mountains of ice, they were happily landed, on the 3d of July, at Ball's River. They presently built a tem-



porary house, which they entered on the 31st of August, after a thanksgiving sermon upon the 117th Psalm.

The Greenlanders, at first shewed a very pacific disposition towards their new guests, and expressed great surprise that women and children should accompany them. When, however, preparations for building convinced them, that the strangers did not merely intend a short visit, but a constant residence among them, they left the coast in alarm, and fled into the interior of the country. By kind treatment and presents, the Greenlanders were at length induced to regard the Europeans more favourably, till gradually emboldened by custom, they ventured to receive them into their houses, and even sometimes to return their visits.

Mr. Egede availed himself of every opportunity to learn the language of the Greenlanders. The word "Kina," which means "What is this?" afforded him a key to the names of sensible objects, and every word which he learned in this way he carefully committed to paper.

Notwithstanding all Mr. Egede's exertions to conciliate the good wishes of the savages, they continued for a considerable time to regard him with much suspicion, and many an Angekok exhausted his spells upon him, and his people, to injure them, or cause them to withdraw. But when their sorceries were found to be ineffectual, the Angekoks reported that the Minister was himself a great, but a good Angekok, who would do them no harm. This declaration caused the savages to entertain a more favourable opinion of Mr. Egede, and very much facilitated his access to them.

The trade had a poor appearance. The Greenlanders had but little to dispose of; and this they did not choose to barter with the Danes, because they had been accustomed for many years to dispose of it to the Dutch, who knew the commodities which were in demand in Greenland, and could afford the natives better bargains. In the spring of 1722, a fleet of Dutch ships sailed by the new colony; when the settlers had the mortification of seeing one vessel run into the harbour, and buy more in half an hour, than they had been able to do the whole winter.

Mr. Egede now began to experience something of



that peculiar trial to which Moses was exposed, as the leader of an unbelieving and rebellious people. The colonists, owing to their exaggerated idea of the productiveness of the Greenland fishery, had taken with them but little fish, or salt provision. They were unacquainted with the country: the rein-deer and hares were shy; and as they could catch scarcely any fish with the tackle which they had brought, want began to pinch them, and many were attacked with the scurvy. Loud murmurs, owing principally to their disappointment at the non-arrival of the store-ship, arose against the Minister, for leading them to such an inhospitable desert, and they all determined to forsake the country at the departure of the ship that wintered at Godhaab.

These things reduced Mr. Egede to a state of great perplexity. His conscience would not suffer him to desert a post which he had gained after the labour of many long years, yet he could not stay behind his companions, and see his wife and children perish. Having in vain attempted to change the determination of the people, he felt constrained to take the painful resolution of returning with the ship which brought him to Greenland. But his wife withstood this intention with such firmness as re-animated his expiring courage, and shamed his unbelief—she not only refused to pack any thing up, but reprimanded those who began to demolish their habitations, admonishing them not to put themselves to unnecessary trouble, as she had a clear conviction that a ship was sent out, and would soon arrive; nor was she deceived, for, on the 27th of June a vessel arrived with supplies; and with assurance from the merchants, that they would carry on the trade; and from the Mission College, that the king would support the mission to the utmost of his power.

Even in this early stage of the history, the reader may perceive, that Mr. Egede's connexion with a colony was a grievous hindrance to him in his Missionary labours: this will be more fully seen in the progress of the narrative of his eventful life, those facts will not have been recorded in vain, if those who follow him in the same department of labour are more deeply impressed in the perusal of them, with the importance and necessity of keeping themselves clear from all such en-



tanglements: connexion with a mercantile or political enterprise, is quite unsuitable to those who propose for their leading object the extension of a kingdom which is not of this world; perhaps the comparative failure of Mr. Egede's labours as a Missionary, may, in a great measure be traced to this connexion.

The promises of support which Mr. Egede received from Europe, encouraged him to renewed exertion for the conversion of the heathen, and the speedy discovery and cultivation of the country. For the furtherance of these purposes, he and his two little sons took up their abode for a while among the Greenlanders, in the winter of 1722. The filthy habits of the Greenlanders, who lived entirely on seals, fish, and oil, rendered such an intimacy very disagreeable, but Mr. Egede in humble imitation of his blessed master, cheerfully submitted to any personal inconvenience which might tend to promote the eternal interests of the people among whom he ministered. He prevailed upon two orphans to promise that they would live with him constantly; and also a family of six persons requested leave to take up their winter abode with him. He saw, at once, that these people came to him merely for a livelihood: and he had already more visits from the Greenlanders than were pleasant to him, because their only motives in coming to his house, were curiosity and covetousness: he received this family, however, in hopes that he might effect some improvement upon their children, and that they would facilitate his acquisition of the language. But as soon as the severity of the winter was over, and they had an opportunity of getting something at sea, these people took their leave.

The departure of the Greenland family did not so much grieve Mr. Egede, as he was prepared to expect that they would take such a step; but, when the two boys, who had engaged to live with him, stole away privately, he was much cast down, seeing that the trouble and expense which he had bestowed on them, were all in vain. He had attempted to habituate these young people to a settled way of life, to instil into them the doctrines of Christianity, and also to instruct them in reading and writing; but he soon found that the habit of roving which they had acquired from ear-



liest infancy, was not so easily restrained. Nor were his attempts to teach these poor savages to read and write, attended with better success, at first they made rapid progress, because a fishing hook, or some other trifle was given them for every letter they learned, but they soon grew weary; and said, that they knew not what was the good of sitting all day long looking on a piece of paper, and saying "A B C:" these young savages had even the hardihood to tell Mr. Egede, that he and the rest of his countrymen were worthless people, because they did nothing but look in a book, or scrawl on paper with a feather; while the Greenlanders were brave men, for they could hunt seals and shoot birds, from which they reaped profit and pleasure. Mr. Egede took great pains to explain the advantages of reading and writing to these youths, telling them that a knowledge of these arts enabled us to know the thoughts of an absent friend, and even to learn the will of God from the Bible. But the deep degradation of these poor people incapacitated them for understanding such reasonings, they were incapable of conceiving of any good beyond food and clothing, or of any enjoyment beyond the licentious revels of the heathen; they were therefore glad, when the plenty of the returning summer enabled them to withdraw from the irksome restraint of Mr. Egede's authority and instructions. Like these ignorant savages, the unrenewed sinner withdraws from Jesus, for the depth of his spiritual degradation prevents him from appreciating the excellence and worth of the blessings which he offers to his acceptance: these poor savages are objects of pity, but how much more deeply are they entitled to our commiseration, who are alienated from the life of God through the *ignorance* that is in them, because of the blindness of their hearts. Who, "as natural brute beasts, made to be taken and destroyed, *speak evil of the things that they understand not*, and shall utterly perish in their own corruption." 2 Peter ii. 12.

In the year 1723. Mr. Albert Top was sent out as Assistant to Mr. Egede. On this occasion, an order arrived for some resolute sailors to proceed on a voyage of discovery to the East coast of Greenland. Anxious to see this business faithfully executed, Mr. Egede de-



terminated to accompany them in this difficult and dangerous expedition.

In the course of their voyage, they proceeded 120 leagues in 15 days, and were 19 days in returning. The Greenlanders pointed out many inlets, where they said that there were still ruins of the old Norwegian houses, with pastures and brush-wood. At one place they found the ruins of a Church, with the remains of a great house, and of several smaller ones near to it. Mr. Egede prevailed upon the Greenlanders to remove a heap of rubbish from about the church, in the hope of finding some Norwegian antiquities ; at first, the superstitious people would not engage in the work, lest the souls of the foreigners who were buried there should be disturbed, and retaliate the injury.

In the beginning of this voyage, the Greenlanders on the coast would not trust the Danes, but put themselves in a posture of defence. When, however, they understood from the Greenland pilot, that the Minister, or, as they called him, the great Angekok of the Kablunæts, was in the company, they received them with shouts of joy. And having heard something of the wonderful works of Jesus Christ in healing the diseased and raising the dead, these poor people expected that his minister would exhibit the same demonstrations of a divine power.

In November, we find Mr. Egede making another perilous voyage of discovery ten leagues north of the Colony ; the object of this expedition appears to have been quite of a secular character, except so far as Mr. Egede's motive was concerned, the ultimate point at which all his proceedings aimed, was the extension of the Redeemer's kingdom : this he explains himself in a letter, in which he declares, that he had accepted the superintendence of the Colony, and that he laboured to promote its interest by intermeddling in affairs that might seem foreign to the pastoral office, from the conviction that his expectations of support in his grand object, the conversion of the savages, rested entirely upon the acquisition of some considerable mercantile advantage. It is much to be deplored, that the actual state of things, or Mr. Egede's erroneous judgment, should have reduced him to the necessity of leaving the word



of God to serve tables, surely had this excellent man conceived himself at liberty to follow the bent of his own inclinations, he would have pursued a very different course. We are persuaded, that he would gladly have surrendered those secular employments connected with the Colony, into other hands, and have given himself "continually to prayer, and to the ministry of the word."

With respect to the Mission, the arrival of a colleague encouraged Mr. Egede to renewed zeal in the instruction of the Greenlanders. He had translated, as well as he could into their difficult language, some short questions and answers respecting the Creation, the Fall, Redemption, the Resurrection, and the Judgment day, with some prayers and hymns. At first, the novelty of those things recommended them to the attention of the Natives: but they were soon tired of them, and manifested a disinclination to hear them; especially, when the reading interfered with some intended diversion or hunting excursion, or when an Angekok was engaged in practising his incantations. The conduct which the Missionaries should have observed under these trying circumstances is clearly laid down in the word of God. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure will give them repentance to the acknowledging of the truth," 2 Tim. ii. 24, 25, but it was difficult for the Missionaries, connected as they were, with the colonists, to observe these directions, the colonists appear to have been generally nominal Christians, actuated by worldly principles, and considering any insult offered to the Missionaries as an affront to themselves, they conceived themselves called upon to resent the disrespect with which the savages had received the instructions of their ministers. The Danes therefore had recourse to violent means, they drove the Angekoks away,\* and stationed some of their number among the

\* The violent conduct of the Colonists towards the Greenlanders, caused some of the latter to form a conspiracy against Mr. Egede's life; their designs were, however, providentially frustrated. On another occasion, the Greenlanders, headed by an Angekok, who had been beaten by the Colonists, plotted the destruc-



natives, to keep them in order; and when even this had not a proper effect, they threatened to bring over armed men among them, who should punish their Angekoks with death, as impostors and seducers, and reduce the rest to complete subordination.

From the connexion subsisting between the Colonists and the Missionaries, and the consequent identification of both in the minds of the savages, these compulsory measures must have been considered by them as the act of the teachers, and the effect of this must have been to darken their minds more and more as to the true nature of Christ's kingdom, and the only poor compensation for this, was a little measure of restrained external decorum on the part of the savages; they no longer treated the instructions of the Missionaries with mockery and insolence, nor beat their drum during the singing: and if the teachers went to one of their great assemblies of merriment, in order to instruct them, they did not all disperse directly, provided they were not altogether stopped in their mirth. Further, if they were in distress, or had any sick, they sent for Mr. Egede, and begged him to pray over the sick, that they might be healed.

But, notwithstanding all this, it was plain that no saving impression had been made upon the hearts of the Greenlanders, they were still under the power of darkness, they indeed became more curious to hear all that was told them of spiritual things, but when a subject had been explained to them several times, and they could not comprehend it, they became weary, and wished to hear something new, imagining that they already believed all that had been told them. They were often displeased and peevish when the weather was bad; and ascribed it to the irritation of the air, occasioned by reading and prayer; or they imputed it to their giving credit to the Missionary, and their acting contrary to the advice of their Angekoks, who prescribed abstinence from certain meats and employments. Several

tion of the Minister, and of all the Europeans. The Lord also averted this danger, the appearance of which was calculated to remind those concerned in it, of the impropriety of their conduct. "They that take the sword, shall perish by the sword."



of the savages therefore declared, that they would not believe the Missionary any more, unless his prayers first produced good weather, and an abundance of fishes, birds, and seals; and also cured their sick. When desired to pray, their answer was, "We do pray; but it signifies nothing." When informed that they should pray to God chiefly for his spiritual gifts, and for the happiness of life everlasting, they replied, "That we neither understand nor desire. We want nothing but healthy bodies, and seals to eat; and the Angekoks can procure these for us." How striking the resemblance which the character of man in all ages, and under all circumstances bears to that portrait which has been drawn by the hand of inspiration in the sacred volume! how exactly the features of depravity developed in these poor Greenlanders correspond to those exhibited in the following passage, must be plain to every reader. "Then all the men answered Jeremiah saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee: but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil: but since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine." Jer. xlv. 16—18.

The doctrine of the immortality of the soul, was in general much liked by the Greenlanders. They also rejoiced to hear, that it would, after the resurrection, be re-united to the body, which would be no more subject to disease, and that friends and relations should meet again in another world. The favourable reception which these doctrines seemed to obtain, may be thus accounted for: separately from their connexion with other truths, they contain no exhibition of the purity of the divine character; a man may believe the immortality of the soul, and the resurrection of the body, without knowing that God is a consuming fire to



sin, and this is the great truth which must ever stir up the enmity of the natural heart, unacquainted with the remedy provided by the holy God for the pardon of sin in the Gospel; and as the doctrines of the immortality of the soul, and the resurrection of the body, abstractedly considered, have no reference to this part of the divine character which the natural mind abhors; they also tend to remove the fear of death, and to gratify that "longing after immortality," which even natural men feel. That this was the cause of the delight with which the Greenlanders heard these doctrines, appears from the different reception they gave to other truths, more immediately bringing before them the holiness of God, and the evil of sin. For instance, when the Missionaries told them of the future judgment, and the eternal punishment of hell-fire, they refused to hear any thing of it; or they replied, that their *Angekoks* knew hell better. If they endeavoured to convince them of the impositions of the *Angekoks*, asking them if they had ever seen any of them go either to heaven or hell, as these impostors always chose darkness to hide their juggling; they retorted the inquiry by asking, "Whether they had ever seen God, of whom they spoke so much?" So ingenious is the depraved heart, that it could furnish the understanding even of these degraded savages, with such subtle objections against truths which it was unwilling to receive.

In the midst of the discouragements arising from the want of success in his Missionary labours, Mr. Egede was again called to the additional trial of seeing the colony in danger of perishing by famine. Their stock of provisions was almost exhausted, the people could get no game, having neither powder nor shot left; and they could catch scarcely any fish, being ignorant of the Greenland method of fishing: nor were the natives at all disposed to assist them in their extremity. When the scarcity of provisions in the colony had arrived at such an alarming height, that it was necessary to put eight persons on the allowance of one man, the anxiety of the famishing Europeans was heightened by a tale of the Greenlanders, probably a wanton lie, that they had seen the wreck of a vessel almost entirely under water, driving among the ice; and that they had



heard the crew crying out, in the most pitiable manner, for the Minister to come and save them; but that it drove with the ice out to sea, till they could see it no longer.

At length, however, when they were fast sinking into despair, the provision ship unexpectedly arrived, and dispersed their gloomy fears of starving on this barbarous shore. Grateful as this supply was, to Mr. Egede and his people, they were no less grieved to hear that another vessel, sent out early in the spring, had been wrecked; and that the vessel just arrived, would not venture out to sea in August, but must winter in the Colony; a circumstance which he expected would have a bad influence upon the company at Bergen.

His apprehensions, in the sequel, appeared too well founded. The merchants of Bergen, reaping no advantage from the trade of the new colony, withdrew their support from it. The King of Denmark, however, determined to maintain both the trade and the Mission, and sent a commissary who was directed to consult with the factor, how the trade with Greenland might be carried on to the best advantage. Mr. Egede, despairing of any effectual assistance from the trade of the Colony, was anxious to find out some means whereby the Mission might not only maintain itself, but be beneficial to commerce. With this view he applied his knowledge to discover some valuable property in the objects around him: but after many fruitless efforts, he was obliged to desist; and to satisfy himself with the hope, that Almighty God knew how to make use of some other unknown, and perhaps, improbable means, to advance his own glory, by the conversion of the Greenlanders, which was all that this devoted servant of the Lord aimed at, in all his expensive, though ineffectual labours. Meanwhile, it was agreed, that Mr. Albert Top, who had laboured four years with exemplary diligence and faithfulness in the Mission, but owing to an enfeebled constitution, could no longer support the inclemency of the climate, should return to his native country with a Greenland boy, humbly to represent to his Majesty the declining state of the Mission, and concert some more efficient measures for its support.

About this period Mr. Egede perceived a growing



inclination among the Greenlanders to receive his instructions. Some, whom he visited upon their death-beds, exhibited a measure of religious feeling; and those who were in health professed to increase in faith, because, as they said, they had had many proofs that God heard their prayers when they had been in danger or without food. Now and then, one offered to live with him: and had he been ambitious of having a number of baptized but unconverted heathens, he might easily have introduced numbers of them into the society of nominal Christians. On one occasion, as he was instructing them on the subject of baptism, they all desired him to perform this act on them, and wondered that he should doubt the sincerity of their faith and of their love to God. But he had, unhappily, ground enough for his scruples; for amidst all their professions of firmly and fully believing all that he told them, and their promises of continuing to hear and believe, he could not observe the least change in their lives, nor the least idea or feeling of their lost state as sinners, and, of course, no longing after a happier condition. On the contrary, he often made the painful discovery, that their apparent teachableness was only hypocrisy, produced by fear or interest; for he was assured, by the native boys in his family, and by the people who traded in the country, that the very Greenlanders who pretended to believe every thing, turned his singing, praying, and reading, into ridicule in his absence; though, upon being reproved for it, they renewed their affected devotion.

It will be both interesting and instructive to trace the hypocritical respect with which the Greenlanders received Mr. Egede's instructions to its true cause. It is as follows. Two Greenland boys had been sent in a ship to Copenhagen, that, at their return, they might give their countrymen a more exalted idea of Denmark, and of the superiority of European manners, than could be acquired from the conversation of foreigners. In the year 1725, one of these Greenlanders, named Poek, returned to Greenland, his companion having died at Bergen.

Poek's narrative of what he saw in Denmark,—of the royal family to whom he was presented,—of the



splendour of the court, the stately churches, and other magnificent edifices,—and, above all, the presents which he had brought with him,—excited great amazement among the Greenlanders, and created a desire in many of them to make the same voyage. What they heard of the courtly grandeur and military power of the King, awakened new reflections in the minds of men who had been always accustomed to regard the most skilful and successful seal-catcher, as the mightiest and wealthiest person. These reflections led them to form some idea of a terrifying nature concerning God, as the supreme King of kings and Lord of lords. Hence, also, they regarded the Missionaries with more terror, especially when they heard that the King of Denmark, amidst all his might and glory, listened to the voice of his pastors, though they were his own subjects, when they declared the will of God.

The new ideas thus let in upon the minds of the savages appear, to human wisdom, well calculated to assist the Missionaries in leading them to form more exalted notions of the power and majesty of God; but the effect proves how utterly ineffectual are all means of instruction, until the thick darkness which broods over the human mind is dissipated by the power of the Holy Ghost. The reverence which should have been excited in the minds of the savages, by their increased apprehensions of the power and majesty of God, terminated in a little hypocritical respect to his ministers,—a respect not less base in its motive than its character,—originating in fear, and directed to a wrong object, a fellow-worm. The reader is requested to bear all these proofs of the utter inefficiency of the best devised means of instruction for the enlightening of the human soul, in order that the grace of Christ may have the full glory of the wondrous change afterwards produced in the hearts of numbers of these degraded savages.

Although Mr. Egede's hopes of seeing a congregation collected from among the adult Greenlanders were so often blighted, he was still encouraged by the expectation, that some fruit might be gathered unto eternal life from among the children and young people; yet here also he ran great risk of disappointment, on account of the continual roving of the Greenlanders,



which deprived him of the opportunity of giving their children regular instruction.

In the year 1728, we find the Danish Government making a vigorous effort, not only to uphold the commerce and Mission in Greenland, but to extend them, and plant abiding colonies for the cultivation of the land. Four vessels, one of which was a man of war, were despatched to Greenland: they brought materials for erecting a fort and new colony, with cannon and ammunition, and a sufficient garrison, which was ordered to afford protection, both to the trade, and also to such Greenlanders as desired protection from the depredations of marauders. A considerable number of married pairs were sent over from Copenhagen, consisting of masons, carpenters, and mechanics of all descriptions, some of whom adventured voluntarily—others were taken out of the house of correction, married, and sent over to cultivate the country. The officers brought horses with them, to ride over the mountains, reconnoitre the country, and, if possible, discover lost Greenland; and one of the ships was ordered to make another attempt to land on the east coast.

By these ships Mr. Olaus Lange and Mr. Henry Milzong arrived, as Missionaries to assist Mr. Egede in his labours. On the return of the vessels, Mr. Egede's eldest son went to Copenhagen, to pursue his studies; with him went Poek and his wife, now named Christian and Christiana; and two Greenland boys and a girl, who had just before made confession of their faith, and had been baptized.

But all these preparations, which were calculated, in the estimation of man, to effect great things, proved abortive; and, if Mr. Egede or his colleagues had placed any confidence in them, they soon painfully realized the words of the prophet in their own experience. "They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach." Isa. xxx. 5.

Soon after the Colony had received this accession to its numbers, a contagious disorder broke out among the newly arrived Europeans, the most useful workmen were speedily carried off, and the cattle also died for want of proper attendance; to aggravate their misfor-



times, most of the new-comers, as soon as they discovered that Greenland afforded them little opportunity of sensual indulgence, grew discontented and fretful. At last a mutiny arose among the soldiers, which threatened the lives both of the Governor and Missionaries, for they considered the latter as the authors of their banishment. Mr. Egede was therefore obliged to use a guard, and he who could before sleep unmolested in the tents of the savages, was now forced to surround his bed with armed men, as a security against the violence of men, who called themselves Christians.

As the Greenlanders had been much alarmed at seeing the Colony augmented by such a formidable accession of foreigners, especially of military men, whom they dreaded exceedingly, they rejoiced at the ravages which this destructive disorder made daily among them, and they attributed this mortality to the incantations of a famous Angekok, who had promised to destroy all the Kablunaks by magic; but when the people saw that some survived, and particularly the Minister, whom they looked upon to be the proper lord of the Europeans, most of them left this part of the coast, and removed to Disko Bay.

Such was the effect of the introduction of armed men, and the building of fortresses; the welfare of the Mission was hindered, and not promoted by them, the weapons of the Christian warfare are not carnal; Christ's kingdom is to be established, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

But the spring which set all these projects in motion was suddenly removed, by the death of Frederic IV. For when the government under Christian VI. saw no means, by which the sums expended upon Greenland for a series of years, could be reimbursed by the colonies, and that little success attended the endeavours used to convert the heathen, a royal mandate was transmitted by the ship in 1731, that all the colonists should return to Denmark. It was indeed left to Mr. Egede's option, whether he would return with the rest, or remain in the country. In case he remained, he might keep as many people as were willing to stop with him, and provisions to last for a year, but he was expressly told, that he had no farther assistance to expect.



Under such uncertain circumstances, no one at first could be persuaded to stay with this intrepid man ; and he saw himself on the point of abandoning, with a heavy heart, after ten years' toil, a country to which he had worked his way with such persevering zeal, and where he had baptized 150 children,\* who must now be deserted. The ship, however, proved too small to carry away all the stock ; and, as whatever was left behind would have fallen a prey to the Greenlanders, or to the foreign sailors, Mr. Egede's remonstrances effected so much, that ten sailors and a year's provisions were left behind, on his binding himself to repay the officers for any loss to which they might be exposed by this concession : so determined was he in the prosecution of his great object, that even he undertook to carry on the trade at his own hazard, by means of his second son ; and, in case his earnest request for the return of the ship on the following year should not be complied with, he engaged to send home the merchandize to its proper destination by such foreign vessels as might visit the coast.

Thus resolute was this zealous servant of God in carrying on a work, begun in faith among the faithless—Though he had hitherto seen so little fruit of his labours and privations, he could not be prevailed upon to leave a country, to which, he believed that God, who is the guide of His people, had led him. And his constancy is the more wonderful, when we consider not only the probable prospect of his being wholly abandoned by his countrymen, but also the declining state of his health, which had been broken by a continued series of labours, vexations and anxieties. This fortitude was not his own, but the gift of that God who had yet a work for his servant to perform, for it will be seen in the sequel of this history, that Mr. Egede not only opened the way for those labourers in the Gospel who succeeded him in Greenland, but also that he personally contributed to their support, and by his knowledge of the Greenland

\* Mr. Egede with the consent of his colleagues, thought fit to baptize the children of these heathen, provided, among other conditions, their parents would bind themselves to allow them to be instructed by the Missionaries.



language, rendered them important service in qualifying them for their work among the heathen. Notwithstanding, therefore, the fruitlessness of Mr. Hans Egede's personal ministry among the Greenlanders, his name must ever hold the highest place among the spiritual benefactors of that people. He may be justly styled the apostle of the North, and children yet unborn will reverence his name as standing high among that glorious company, who by the grace of God have been called and chosen to "build the old wastes, to raise up the former desolations, to repair the waste cities, the desolations of many generations."



## CHAPTER III.

The Moravian Church at Herrnhuth solicited by a variety of incidents and persons, to plant a Mission in Greenland—Arrival of the first Missionaries in that country—Their letters to the European brethren—Various hardships—Mortality among the natives—Sickness of the Missionaries—Gloomy prospects—Arrival of three helpers—Voyages of discovery—The Christian deportment of the brethren strikes the savages—Their stupidity—They visit the brethren with mercenary motives—Self-denying devotedness of the Missionaries.

FROM the sketch which has been given in the preceding chapter, of Mr. Egede's labours, the reader will perceive that the salvation of the Greenlanders lay near the heart of that good man; and doubtless he had offered many fervent prayers on behalf of a people for the promotion of whose salvation he had forfeited so much, and endured such extraordinary privation, suffering, and toil. But still no fruit of his labours appeared, and he was at times reduced to the deepest distress and despondency.

While the prophet Jeremiah was pouring forth his complaints, as he sank in the deep mire of the dungeon, he little thought how Ebedmelech was interceding with the king for his release; and it was thus, while Mr. Egede could see no ground of hope in all around him, that God was preparing instruments for the answering of all those prayers which his servant had offered to him on behalf of the Greenlanders: this work of God we are now to unfold, in relating the origin and progress of the Moravian Mission.

In the year 1728, a great awakening took place among the masters and students of the University of Jena. By reading the Holy Scriptures together, and especially the Prophets, many of them were led to reflect upon the glorious promises made to the church, in reference to the conversion of the Gentiles in the latter days. Some of them expressed a desire to assist in this work:



and one, in particular, communicated his thoughts in writing to the congregation at Herrnhuth,\* and offered himself to the service of Jesus among the Negroes.

The opportunity, however, for carrying these good purposes into effect, did not present itself till the year 1731, when Count Zinzendorf, a nobleman, whose devotedness in the cause of Christ, more than his rank, rendered him a distinguished member of the Moravian Church, attended at the coronation of King Christian VI. in Copenhagen. At that time he saw two baptized Greenlanders, and heard with pain that the Mission in Greenland was to be abolished for various reasons. Moreover, a baptized Negro, called Anthony, contracted an acquaintance with his domestics, and telling them how he came to the knowledge of the truth, he at the same time informed them, with sorrow, that he had still a sister in St. Thomas's, one of the Carribbee Islands belonging to the Danes, who also longed very much to learn Christianity (as he expressed it,) but had neither time nor opportunity for it, and therefore she often besought the great God to send somebody to shew her the way unto him. About the same time, Christian David, another member of the brethren's church, being on a journey, had found in the hands of a noted divine a short account of the mission to Greenland. He sent the brethren an extract from it, and endeavoured by a letter to animate and encourage them to undertake a mission to that country.

A short time after, the above-mentioned Anthony obtained permission of his master to visit the congregation at Herrnhuth; and such an effect was produced by his artless representation of the wretched condition of the Negro population, and by the earnest desires which he expressed for the salvation of his sister, that two Missionaries were sent to St. Thomas's, August 21, 1732.

The visit of this poor converted Negro also proved the occasion of the Mission to Greenland; and here we are reminded, how God delights to achieve his purposes by instruments which man despises. "He raiseth up the poor out of the dust, and lifteth up the beggar from

\* A Moravian settlement which stands on the estate of Count Zinzendorf, in Upper Lusatia.



the dung-hill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them." We shall perceive, not only in the origin, but also in the whole progress of this mission, a striking illustration of this principle.

We have seen that Christian David had endeavoured to excite the brethren at Herrnhuth, to undertake a Mission to Greenland: his words had made a deep impression on one of the congregation, named Matthew Stach, but, as he was a young and inexperienced person he endeavoured to suppress the desires which he felt to carry the Gospel to the heathen, considering them as presumptuous. But, when this young man heard the determination of the brethren to go to the West Indies, the desires which he had in vain striven to extinguish broke out afresh; he ventured to disclose his mind to a friend, and was not a little strengthened to find that the same thoughts had been working in his mind also. Believing the Saviour's promise,—“If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven,” Matt. xiii. 19. Matthew Stach and his friend immediately retired to a wood close to the spot where this conversation concerning their mutual desire to bear the gospel to the Heathen took place, and kneeling down before the Lord, they besought his direction and guidance. “Upon this,” says Matthew Stach, “our hearts were filled with an uncommon joy, and we omitted no longer to lay our mind before the congregation in writing, with perfect resignation as to which tribe of heathen our call should be to, though we felt the strongest tendency to the Greenlanders.”

For a long time, no answer was given to this proposal by the congregation; at length, however, it was decided that Matthew Stach, his cousin Christian Stach, and Christian David should go to Greenland, the latter, in consequence of his advanced age, to remain but one year.

There was no time spent in needless equipment, for these faithful men had nothing but the necessary clothing which they carried upon them, and the congregation from which they were sent, consisted chiefly of



poor exiles, who had not much to give them. These men of God, however, were not moved by such difficulties, which to ordinary men would have appeared insurmountable obstacles; they believed that the earth is the Lord's, and the fulness thereof, that he had called them to this work, and would both conduct them to Greenland, and maintain them in it. An event, which happened the day before their departure, enlivened their faith—a friend, who was tutor to a gentleman's children at Venice, sent some money to the congregation at Herrnhuth, which enabled the brethren to pay the expense of the journey of the intended Missionaries as far as Copenhagen.

Here they were received with much love by the friends to whom they were recommended, particularly by Professor Ewald, a member of the worthy college of missions, and the king's chaplain Reuss. But their proposal of going to Greenland appeared very romantic and ill-timed to many, because no one could yet tell whether the former Mission and trade to Greenland, which was reduced as it were to the last extremity, would be anew encouraged, or at last totally abandoned; which latter was the more probable. Under these circumstances, carnal wisdom had many discouraging probabilities and embarrassing questions to suggest—how should the brethren get to Greenland? and, supposing they could be conveyed thither by the ship that might be sent to bring back the few people still engaged in the mission and traffic (though even this was uncertain), still how should they subsist when they were there? They might in all probability be murdered by the savages, or perish with hunger, or die by some contagious disease, as most of the colonists did three years before.

The prospect was indeed gloomy, but the Brethren were still and quiet, looking with composed and steady confidence to Him who had incited them to this enterprise, and expecting his aid to execute it. After some time they heard, that, notwithstanding all obstructions, the king had consented that one ship more should go to Good-hope; and that also, at the same time, the first Lord of the bed-chamber, Pless, had persuaded a merchant, one Mr. Severin, to send a trading vessel on a trial to Disko Bay. The latter was soon ready, and



was to sail by the first opportunity. Some friends advised them to go in her. After considering all circumstances maturely, they came to a resolution to let the merchant-ship sail, and to wait for the king's ship.\*

Being thus come to a determination concerning the measures they would take, they applied to Lord Pless for a passage in the ship which was about to sail to Greenland. At first their application did not meet with the most cordial and ready hearing; for this Lord, according to his peculiar penetration, and undisguised openness, started many difficulties, both when alone with them, and in the presence of other ministers. It must certainly have appeared very strange to this gentleman, who well knew how little the learned, indefatigable, faithful, and honest Egede had effected among the heathen, that young, illiterate persons should expect any success. But, notwithstanding, when he was once convinced of the good foundation of their faith, and the uprightness of their intentions, he regarded them with extraordinary love and confidence, presented their written petition with pleasure to the king, and seconded it to the utmost of his power. In pleading the Brethren's cause, this nobleman is said to have recommended them to the support of the king by this reason among others, that God has in all ages made

\* At first sight, one might imagine it had been better, if the brethren had settled in quite a new place. But the wisdom of God seems herein to have adapted itself to the weakness of his children. For, first, as the brethren were all three illiterate men, and as the Greenlanders were at first very averse to any intercourse with them, it would have been almost impossible for them to have learned the Greenland language in a strange place, where they would have had no assistance, since it proved very difficult for them to learn it when aided by the faithful instructions of Mr. Egede and his children, who had grown up among the Greenlanders. Secondly, they could not have the means of subsistence, because they understood neither fishing nor hunting, and if they got no provision from Europe, (as experience during the following years shewed might be the case), they must either have starved, or returned back by the first ship. Not to mention the danger of life that three unarmed, defenceless people, would be exposed to among savages, who were still continually apprehensive of revenge from the Europeans for the murder of the old Norwegians, and who besides had a strong appetite for thieving, of which many a mariner has since had painful experience.



use of such instruments as seemed most mean and despicable in the eye of the world, for accomplishing the grand designs of his kingdom, to shew that the honour appertains solely to Him, and to instruct mankind not to rely on their own penetration or power, but on his benedictive hand. His majesty was pleased to acquiesce in the representation of this minister, accepted the offered services of the brethren with the most gracious expressions; and after the difficulties had been once more weighed and removed, he came to a resolution to promote anew the cultivation of Greenland, and the conversion of the heathen. He not only permitted these three brethren to go thither as missionaries, but also desired that more might soon follow them; and was gracious enough to write with his own hand to Mr. Egede, that he should receive the brethren in a kind and friendly manner, and take care that they were forwarded in their intention, and in no way hindered in their labour among the heathen. In all this the pious reader will recognize the hand of Him who turns the hearts even of kings, like the rivers of water whithersoever he pleaseth.

Lord Pless further manifested his kindness to the Missionaries by introducing them to several pious persons of quality, who conversed with them to mutual edification, and made them a present towards the expense of their voyage and settlement in Greenland, without their solicitation. Among other things, Lord Pless asked them, how they proposed to find themselves food in Greenland? They answered, by the labour of their hands, and God's blessing; that they would build them a house, and cultivate the land, that they might not be burdensome to any (for they did not know then, that the land consisted almost of nothing but bare rocks). He objected, that there was no wood there to build with. The brethren replied, that they would then dig into the earth, and lodge there. "No," says he, "you shall not be driven to that shift—take wood with you, and build a house; accept of these 50 dollars for that purpose." Both he and several other great personages, who were well-wishers, added to their stock, with which they bought some building materials, and other necessities.



At last, on the 10th of April, 1733, they went on board the king's ship *Caritas*, accompanied with many sincere wishes of blessing from the court, and all benevolent minds. The word of the day, on which these men of God left home, country, and friends, for the inhospitable shores of Greenland, was,\* "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1.

"We view him, whom no eye can see,  
With faith's perspective steadfastly."

The peculiar suitableness of this word to the nature of the work in which they were about to engage, must be evident to the reader; it will appear still farther in the course of the history.

They had a speedy voyage, sailing by Shetland, April 22d, and passing there out of the North into the West Sea, or long reach, they entered Davis's Straits the beginning of May. May 6th, they fell among some floating ice, in a thick fog, and the next day were assaulted by a terrible storm, but this very storm drove the ice so far asunder, that it also dissipated their fears. The 13th, they spied land, but the very same day, after a total eclipse of the sun, there arose a violent storm, that lasted four days and nights, and drove them above 60 leagues back. May 20th, they entered Ball's river, after a voyage of six weeks. The word of the day was, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil iv. 7. and the exhortation founded upon this Scripture.

"Let all your senses be composed and quiet."

By this they were frequently encouraged to a peaceful and believing perseverance in patience during the first ensuing years, amidst all the oppositions they met with, and the poor prospect of the conversion of the heathen.

\* The Moravian church publishes annually a book, containing texts of Scripture and some lines of a hymn, as subjects for meditation for each day of the year. The text appointed for April 10, was that mentioned above.



Wretched as the country looked in comparison with Europe (for they found scarce any thing but bare rocks, and steep cliffs covered with ice and snow,) yet they rejoiced that they were arrived to the station they had so long wished for. The sight of the first Greenlanders gave them joy, though they could not speak a word with them; their pitiable condition pierced their heart, and they prayed the Lord, who is the light to lighten the Gentiles, that he would grant them grace, wisdom, and power, soon to bring some, if not all, out of darkness into his marvellous light. They were much invigorated in this mind, by passages of Scripture which came with power to their minds in their daily reading; as, for instance, Rom. xv. 21: "To whom he was not spoken of, they shall see; and they that have not heard shall understand." Heb. xi. 27: "By faith he forsook Egypt; for he endured, as seeing him who is invisible."

As soon as they landed, they repaired directly to Mr. Egede, and delivered the letters of recommendation which they had received from some members of the College of Missions.\* He welcomed them very cordially, congratulated them on their undertaking, and promised them his best assistance in learning the language. Then they immediately searched the nearest habitable sea-coasts for a place to build on; and having fixed on the spot, they kneeled down and consecrated it with prayer. They fell to work directly, to run up a Greenland house, with stone, and turf laid between, in which they could shelter themselves and their things from the snow and rain, till they had erected their wooden house. They also took the precaution of purchasing an old boat from the captain, in order that they might procure some provision by fishing. It was a forward season, and the snow was melted as much as it used to be in June, and yet it was often so cold, that the turf froze in their hands. On the 6th of June, they had finished their

\* The ship which carried out the Moravian Missionaries, conveyed the joyful intelligence to Mr Egede that the Greenland trade would be renewed, and the Mission supported, and that the king had devoted to these objects, the annual sum of £100. Thus this faithful servant of the Lord was delivered from the painful uncertainty as to temporal support, in which we left him at the close of the last chapter.



Greenland hut so far, that they could enter it with thanksgiving and praise; and then they pulled down the tent of boards in which they had been obliged to creep and shelter themselves in the interim. They spent the rest of the time, till the departure of the ship, in writing letters.

Directly after the ship had sailed, June 15th, they laid the foundation of their dwelling-house, for which they had brought wood from Copenhagen; and in five weeks they advanced so far, as to have one room fit to be inhabited. They also began to build a Greenland house, in hopes that some heathens might occasionally come to receive instruction; but, they knew not how many weary years should elapse before these hopes were to be realized.

We shall here insert some extracts from the letters of the Missionaries, exhibiting the state of their heart, and their upright mind, and ardour for the conversion of the heathen.

In a letter to the whole congregation, having first given a brief description of the country, and its inhabitants, they say: "You may now very well address that saying to us, 'Should a man even lose his road, let him never lose his faith in God.' Yes, here, in truth, the way is barred up. We retain that for our daily lesson: 'Let all your senses be composed and quiet.' As to our own persons, we are very happy, but our desire is to win souls, and we cannot gratify it yet. Yet, by God's grace, we will not despond, but keep the Lord's watch. When he puts himself in motion, we will move on with him, and will not swerve from his presence. Let but the time for the heathen come, and the darkness in Greenland must give way to the light, the frigid zone itself must kindle into a flame, and the ice-cold hearts of the people must burn and melt. Because we know our way is upright before the Lord, therefore our hearts are not dejected, but we live in cheerfulness and joy. We are open and manifest before the eyes of the Lord. It is true, all men count us fools, especially those who have been long in this country, and know this people; but still we rejoice, and think, where the Breaker is come up before us, there must be room to tread and follow, though the appearance may be ever



so adverse. We hope to remain always in this mind: and even if we should effect nothing in Greenland, we will render him the honour due unto his name, though it should be for nothing else but that we are humbled and made low in our own eyes. But Jesus, whose heart is replete with faithful love towards us and the poor heathen, knows all our ways, and knew them before we were born. Can any honour redound from us to him? Our substance, life, and blood are at his service. Through his death he has restored life to us, has absolved us from our sins, reconciled us with himself, and has gathered a people that is his property, to shew forth his praises. O that the death of our Lord Jesus might bring all men to life, and that all might follow this faithful Shepherd!"

Matthew Stach also wrote the following animating epistle to his former companions in the house where he had lived. "I call upon you, my brethren, from a land where the name of Jesus is not yet known, and where the Sun of Righteousness is not yet arisen. You live in the bright noon-day, the sun is risen upon you. Has he now warmed your hearts? Or are some of you still frozen? The light is sprung up around you all; but he that is not yet arisen to walk in the light, better were it for him if he lived in Greenland, and had never heard of Jesus. For to know what is good, and not act accordingly, is a reproach to the truth. The heart of Jesus burns for love after the salvation of men; and can he let a soul, that is heartily concerned to enjoy him, go up and down for four, five, or six years, and not reveal himself to it? I cannot believe it, for I have experienced the contrary. When I sought him with all my power, and when my power was insufficient, and could exert itself no longer, then my eyes still swam in tears, and my heart palpitated with desire. And when even the fountains of my eyes afforded no more tears, and my heart had no more strength to beat, in this helpless misery the Friend of sinners came, kissed me in spirit, and healed the wounds in my conscience. Nor is such a transaction a mere imagination of the mind, but it is a Divine power that fills the whole heart.

"But ye, that have known the Lord Jesus, and have been washed in his blood, let grace replenish you fully;



and as you have tasted that the Lord is gracious, go in the strength of that meat, and conquer in the name of the Lord. My heart is linked and listed with yours, under the cross's banner of the faithful Saviour. To him will I live, to him will I die; for nothing can give me joy any more, but the name of my Saviour, who has rescued my soul from death. Now, my brethren, grow on and flourish in the blessed congregation of the Lord, which he hath planted for himself, and hath set up as a sign among the nations, as a candle on a candlestick, manifest before the eyes of the whole world in these last days. The salvation is great, and the harvest will be glorious, when we have sowed much seed, and watered it with many tears. Oh! may one spur on the other, to follow the bleeding, loving Lamb without the camp. Spend not your joy on having trampled the old serpent beneath your feet, but rejoice that you are hid in the rock-clefts of everlasting love. Be vigilant, like the lion, that cried out, 'I stand upon the watch.' Let your loins be always girded about, and your lamps burning, and keep the charge of the Lord, which we will also do in Greenland; for which reason we have called our place New Herrnhuth.\* Remember your meanest brother always in your prayers."

After the Missionaries had completed their dwelling-house, they began to set about those sorts of labour which were necessary for their bodily maintenance, and also to learn the language, in order that they might preach the Gospel to the heathen. In the beginning, all these things were attended with great difficulties. They got little or nothing by fishing and hunting; for they had not been trained up to these occupations; neither could they follow the method of the Greenlanders, because they were not able to manage a Kayak. When they went out the first time to search for wood driven among the islands, they were soon overtaken by a storm, and though they reached home with much difficulty, yet in the night the wind carried off their boat with wood and all; however, the Greenlanders brought it again some days after, though much damaged. The Missionaries considered and believed that the hand of

\* *Herrn-huth* signifies, the Lord's watch.



God was in all these calamities, and that it was his design to teach them, by all sorts of adversities, not to enter too far into temporal cares : therefore they came to a resolution to follow the example of their countrymen, the Silesians and Lusatians, and when other work failed, to earn some necessaries by spinning.

Mr. Egede kindly rendered them every possible help in learning the Greenland language, generously putting them in possession of the knowledge which he had acquired, by allowing them to copy a work which he had written upon the subject ; at the same time Mr. Egede ordered his children, who had made great proficiency in the Greenlandic, to explain to the brethren any part of this treatise which might be unintelligible to them. Notwithstanding all this assistance, the difficulties which stood in the way of the acquisition of the language, would have discouraged men not endued with that extraordinary measure of perseverance conferred upon our Missionaries. These plain unlearned men had first to learn the Danish language, before they could understand their instructors ; next, they, who had never seen a grammar, must form a clear idea of the meaning of the grammatical terms, and must charge their memory with these, as well as with a large vocabulary of words, the Greenlanders having often ten different terms for one thing. We need not, therefore, wonder that the Missionaries were often wearied with their preparatory studies, especially, as the Greenlanders would not then enter into the least conversation with them, and even seemed to delight in throwing additional obstacles in the way of their acquisition of the language, by stealing away the books which they had written, with the expense of much pains, and time, and labour.

Nor could the Greenlanders be persuaded or tempted by any advantages, to stay at the colony, or at least not long. Some indeed occasionally called upon the brethren, as they passed, but the heathen only made these visits to gratify their curiosity, to see the Brethren's buildings, or to beg nails, fish-hooks, knives, and such things from them, if not to steal. If the Brethren went to the heathen on the islands, they seldom found any one who would entertain them, even if they offered to pay them for it ; and instead of entering into discourse



with them, they were continually asking, whether they would not soon go away again?

Yet all these were comparatively but small trials, which exercised the courage of the Missionaries, but did not depress it. But soon after, in the first year, such a heavy calamity befel them, as they could not have borne up against, if there had not been given them from above a steadfastness in hope, which kept their spirits buoyant in the deep and troubled waters. The calamity to which we have alluded, was a terrible mortality among the Greenlanders, occasioned by the small pox, which, like a plague, threatened the destruction of the whole nation.

The sufferings of the poor savages were greatly aggravated by their ignorance of the nature of this dreadful distemper. The Greenlanders' constitutions are naturally very hot, and as the small-pox would not rise, they endured excruciating pain, heat, and thirst; which, contrary to the advice given them, they sought to allay with large draughts of ice-water; by this they were dispatched so hastily, that few outlived the third day. Some stabbed themselves, or plunged into the sea, to put a speedy end to their torment. One man, whose son had died, stabbed his wife's sister, in the mad presumption that she had bewitched him to death: and Europeans themselves had reason to fear an assault, because the Greenlanders accused them as the cause of this calamity.

But though the heathen were involved in so much misery, although all their sources of enjoyment from this world were closed, although death in its most terrible forms made fearful havoc among them, and although their distress was so sharp, that the living did not bewail the death of their nearest relations, yet could they not be persuaded by all the earnest entreaties of the Missionaries, to take any thought about the eternal welfare of their souls. The old people, indeed, cried to God in their distress, as well as they knew how; but when their sufferings still increased, their unhumiliated hearts vented themselves in angry, impatient, desponding, and even blasphemous speeches; they would hear of no patience nor resignation to the will of God, nor accept of any admonition to commit their souls to



the faithful Shepherd, but died without hope, in the awful gloom and guilt of their unbelief. What a melancholy demonstration of the inefficacy of any thing save the special grace of God, to change the sinner's heart, what a lamentable illustration of the word of God by the mouth of his Prophet: "I have sent among you the pestilence after the manner of Egypt; and I have made the stink of your carcases to come unto your nostrils, *yet have ye not returned unto me, saith the Lord.*" Amos iv. 10.

One may easily imagine how Mr. Egede felt in this woeful case. He did not sit still, but went continually about every where, sometimes alone, and sometimes in the company of the Brethren; or, he sent his son to instruct and comfort the poor people, and to prepare them for death. In these friendly visits, they found in most places nothing but empty, depopulated huts, and unburied corpses, some within, and some without the houses, lying in the snow, these they covered with stones. In one island, they found only one girl, with the small-pox upon her, and her three little brothers. The father, having first buried all the people in that place, laid himself and his smallest sick child in a grave raised with stone, and ordered the girl to cover him with skins and stones, that he might not be devoured by the foxes and ravens; then she and the rest of the children were left to live on a couple of seals, and some dried herrings, which were left. Mr. Egede sent for these destitute orphans, and brought them to the colony. He lodged all the sick that fled to him, and the Brethren followed his example. They laid as many in their own rooms and sleeping chambers as they would contain, and attended and nursed them as well as they could; although the insufferable stench of the sick and dying affected their own health very much. Such evident proofs of love, being quite new to the poor Greenlanders, who had been unused to such kindness, even from their own country-people, touched many a cold heart with feelings of gratitude before unknown; and one man, who had always derided the Missionaries in his days of health and prosperity, said to the minister before his end, "Thou hast done for us what our own people would not do; for thou hast fed us when we had



nothing to eat, thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and hast told us of a better life." It was also an alleviation of Mr. Egede's sufferings under this severe trial, to perceive in some children whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to that better life. The Moravian Brethren seized this opportunity of employing their scanty knowledge of the Greenland language, by endeavouring to speak to the hearts of such poor creatures as fled to them, or whom they brought from the islands. But no abiding impression appears to have been made upon the poor savages. A Greenland boy, whom the Missionaries had nursed during his sickness, promised to stay constantly with them, that he might assist them in learning the language; but as soon as he was out of danger, he refused to remain any longer.

In this manner did this virulent contagion rage from September 1733 to June 1734, and perhaps longer still. It spread, as the Missionaries were informed, 40 leagues north, and almost as far south. When the agents went afterwards to trade, they found all the dwelling-houses empty for 30 leagues north. In the district for eight leagues round the colony, the number of the dead amounted in January 1734 to 500, though many Greenlanders took flight in the very beginning: from hence we may form some judgment of the numbers that were carried off in all other places till June; Mr. Egede computed them at two or three thousand.

As the nation now seemed to be almost extirpated, the country about New Herrnhuth forsaken, and defamed at a distance as a place of pestilence; the poor Brethren might well be damped in their courage. But yet they were not moved from their purpose, because they had often before now beheld and adored the wondrous ways of God, and had learned experience and firmness by many tribulations and adversities. And as their impulse to go among the heathen was not the production of yesterday, nor the premature growth of seed sown upon a rock, so it could not soon wither away. They were firmly resolved to wait many years, if it



was only for the sake of one soul. Therefore, when some people advised them to go back, because, as the land was depopulated, they would waste their time in vain; they could answer them, with frankness and courage: "God's ways are not man's ways; he that called us hither, can still accomplish his aim by us."

But, to proceed, the three Missionaries fell sick themselves, one after the other. As soon as they had put their habitation in order, they were infected with an eruption, which so increased in the winter, that they could scarcely move their limbs, and often were obliged to keep their bed. Very probably it was the scurvy, so common in the northern countries, which might the sooner condense and corrupt their blood, as a sedentary life suddenly followed very hard labour; for they were obliged to change their habits of active exertion, and sit writing continually in a cold damp house: or possibly they might have been affected by the intolerable smell of the dying Greenlanders. However, one of them could always be up to nurse the rest, and to go with the colony's boat to visit the sick savages. Mr. Egede behaved towards them like a true friend, and his wife never omitted sending them some refreshment or cordial when she herself had any; so that they were often scrupulous of accepting the many kindnesses with which they were loaded.

Thus, in the beginning of their mission, the Brethren had very great straits to pass through. They wrote as follows concerning it: "We are at present in a school of faith, and see not the least prospect before us. We can perceive no trace of any thing good among the heathens, no, not so much as a sigh, and the poor creatures find death where they should have found life. As for us, let us look where we will, we see nothing in ourselves but mere poverty and misery without and within. Without, we find not the bodily strength and ability requisite to stand it out in this land; this is a gift to be yet bestowed upon us from the hand of God. At present we are severely handled by sickness, though we believe that our constitutions will only be prepared and seasoned by it, that we may be able to endure the more in the service of the Lord. We acknowledge it



also as a peculiar kind providence, that our sickness was to wait till we had removed into our house. Within, every thing that could spring from human good-will, even our alacrity to learn the language, is fallen away; nothing, but what grace has wrought, abides by us. Our Lord best knows why he stationed upon this post the most feeble and inexperienced, and some of such as had but just begun to prosper among you. However, we will remain in this school, where we must contend who can believe best, even in the prospect of nothing but human impossibilities: yes, here we will stay till Jesus helps us as helpless ones, neither will we be concerned for any thing but to please him. What gives us hope is, that God suffers his children to pass through straits to the mark in view; and our joy is, the remembering and being remembered by the many children of God in Europe."

In such troublous circumstances was the first year passed over, and the second begun. With respect to the sickness of the Brethren, when spring came, they recovered pretty well. But the mortality continued among the Greenlanders, till after Midsummer; and they were therefore seldom any where to be seen. Yet the brethren lost no opportunity of visiting them, performing most of their voyages for this purpose in winter, often in the extremest cold, because the Greenlanders are seldom met with at home in summer.

Christian David undertook the furthest voyage southward this year, from the 11th to the 31st of March, in company of the traders; he would also have gone north afterwards, but could not. His aim on this voyage was to inquire into the circumstances of the country, to see if the contagion still prevailed, and where most of the Greenlanders resided both summer and winter; to declare to them, as much as possible, the joyful message concerning Jesus, and to invite them to visit the Missionaries. For many leagues at first they found no people, but fallen houses, and many unburied bodies, with new clothes and tools lying by them. The second day, a high wind brought them into great danger of their lives among ice and rocks, but, after much labour and difficulty, they got to land through the ice. After



spending three days and three nights in the open air and sharp cold, and waiting in vain for a better wind, they endeavoured to go back to an island inhabited by Greenlanders, but the ice forbade their approach to land; therefore they were obliged to forsake their boat, and to walk full two leagues over the ice to another island, where they found five inhabited Greenland houses, and where Christian David and the boatmen were forced to stay ten days. The Greenlanders behaved in a friendly manner towards him, desired to learn his name and its signification, looked at his book (the Bible), wondered how he could understand God's will by that, and would be glad to know something about it. But he could be of little service to them, for want of knowing their language. They ran about after him every where like children, and were very sorry at parting with him.

His description and judgment of them is to the following purport: "According to outward appearance, the life they lead is angelic, in comparison of our European Christians. And yet it may be said of them, that they live without God in the world, and what they have hitherto heard of God, is like a chip to them. It is all one to them, whether one speaks of Him, or lets it alone, or whether we sing a hymn, or they a song. I could not perceive the least stirring in them. Their intellectual faculties are so weak and dull, and so indisposed to reflection, that they cannot form the least idea of a Divine Being, and consequently have no religion. Sensitive as they are, yet they seem to be almost destitute of passions, and their nature is not easily inflamed or stirred up. They know of nothing but Greenland finery and good eating, and as they know no other subject of discourse but the beasts they use for food, so they are as brutal and stupid as the beasts themselves. They associate with their like, love their young like the beasts, and know of no other culture to be spent on them. They look upon us as another race, not belonging to their species. Now whether these people can be rendered capable of faith, God only knows."

Towards the end of the year, some of the heathen made their appearance again; they put on a very



friendly demeanour, and were full of flattering speeches, by which they endeavoured to soothe the Europeans to liberality, because it is considered a shame to beg any thing. As long as the Missionaries talked with them about seal-catching, or satisfied their inquiries about the state of other countries, they heard them with pleasure. But when the Brethren began about conversion, they grew drowsy, or set up a shout, and ran away.

The prospect of the conversion of the Greenlanders now became so gloomy, that Christian David and Christian Stach began to think of returning by the first ship, because they knew not what they could do in a land that seemed to be almost depopulated, and where the small remnant left did not shew the least token of any inclination or meetness for the kingdom of God. But Matthew Stach could not resolve to go away. He often thought of a text, that had made a deep impression upon him when he received the first impulse to go to Greenland, viz. "At evening time it shall be light," Zech. xiv. 7. Therefore he had determined even to stay alone, and Mr. Egede had offered to take care of him as long as he himself should remain.

In the midst of these gloomy circumstances, God, who comforteth those that are cast down, cheered the Missionaries by the news, that the congregation was resolved to support the mission, and that John Beck and Frederick Boehnish were actually on their passage to Greenland as their assistants. Being shortly after encouraged by the arrival of these brethren, they took courage afresh, and engaged themselves with them to await the glory of the Lord, in this rough post, with patient hope. After that, they applied to their business, and particularly to learn the language, with renewed and united energy. In this they continued to receive much assistance from Mr. Egede's grammar, and from the instructions of his son, who had learned the language from the Greenlanders, when a child. We have again adverted to the help which the brethren derived from Mr. Egede in acquiring the language of the savages, because in this, and the many important services which Mr. Egede rendered to the Moravian Missionaries, we see abundant reason for thinking, as



he himself was assured, that the best portion of his life was spent in Greenland, in obedience to the call of God.

While the Brethren were engaged in these studies which were preparatory to their usefulness among the Heathen, they also laboured diligently to maintain themselves, as much as possible, in the Greenland mode, and to lessen their need of supplies from abroad. And God imparted his blessing to them, so that they improved in the art of fishing more and more.

They now also regulated their daily meetings for edification, in a more orderly manner; and besides the hour for prayer and singing, appointed an hour every day for reading and meditating upon the Holy Scripture. Besides this, each of them, along with his daily work and the meetings, chose some particular time, as well by day as night, for laying before the Lord in secret prayer, his desires for himself, his brethren, and all children of God throughout the earth, and to supplicate his blessing also towards their learning of the language, and their successful labour among the heathen.

In this manner the Missionaries began the third year in Greenland. They had, as yet, but little opportunity to labour among the heathen, therefore, their chief winter occupation was learning the language; in the acquisition of which they still found great difficulty.

This year Christian David, according to his original purpose, returned to Europe. The other four brethren divided themselves in their visiting voyages. We find nine such excursions noted down this year; so that each of them got an opportunity of learning the circumstances of the country, the internal and external condition, morals, customs, and language of the inhabitants. These voyages also afforded them an opportunity of dropping a seed of divine truth, here and there among the Heathen, in faith and hope. But as they were making preparation for one of these voyages in March, and were rejoicing in the prospect of their intercourse with the heathen, the only women's-boat they had left, was lifted up from the ground by a violent tempest, was carried some hundred paces in the air, and dashed to pieces against a rock. This brought them into a sad dilemma; but they were comforted from the Bible with



that text: "Hitherto hath the Lord helped us." And he helped them still further; for Mr. Egede was kind enough to give them an old European boat, and materials to repair it, and in case the brethren should not have hands enough, to man it sometimes, he lent them a little boat, in which they could visit the coasts and islands in the neighbourhood, and he also took them frequently with him to visit the heathen.

Matthew Stach and Christian Stach undertook the longest voyages this year (1735): the first went, in March, forty leagues towards the South, and the last the same distance towards the North, both of them in company of the traders, to whom their assistance was not unwelcome in their difficult and dangerous passages, attended with cold, rain, snow, and contrary winds. For several leagues they found nothing but decayed houses, whose inhabitants were dead, and some dogs, who had kept themselves alive for these two years in the great cold, by eating the old tent-skins and shellfish. At first the Greenlanders looked upon the brethren with contempt. But when they understood that they did not come to trade with them, but to make them acquainted with their Creator, and at the same time observed that they distinguished themselves from the other Europeans by their still, meek, modest behaviour, they were more attentive to their words and actions. The amicable free deportment of the Missionaries, untainted with jesting or licentiousness, but tempered by a seriousness, unsoured with severity, begat so much esteem and confidence, that the savages sought their conversation, constrained them to come into their houses, begged frequent visits, and promised to visit them again. This animated the brethren to apply with the utmost assiduity to the language. They also began to converse with the natives on ordinary subjects, but were very cautious about introducing the subject of religion, lest their imperfect understanding of the language should betray them into mistakes, which would minister subject of ridicule to the Greenlanders, and lead them to despise the truths of the gospel. They were, therefore obliged, for the present, to let the Greenlanders draw a conclusion more from their beha-



viour and walk, than from their words, with what principles and views their minds were actuated towards them. Nor was this quite without effect. In the mean time they read some of Mr. Egede's translated pieces, as, the Ten Commandments, the Creed, and the Lord's Prayer; they reminded them of what he had read to them in former years concerning the creation and redemption, they also endeavoured to rectify what they had misapprehended, and told them, as well as they could express themselves, that they must not only understand and avow the Christian doctrine, but experience it in their hearts. According to the Greenlander's own assertions, they were not wanting in assent and belief, but when the experience of the heart was demanded, they knew not what the brethren meant. Therefore, once when Matthew Stach read a short prayer to them, and asked them if it was good Greenlandish? they answered, yes! but added that the words, Jesus Christ, the being redeemed by the shedding of his blood, and the knowing, loving, and receiving him, were things they did not understand; that it was a strange and too sublime language, which their ears were not qualified to admit and retain.

Besides the express visiting voyages, the brethren made several little trips to the Greenlanders in the neighbourhood in quest of necessary food: the natives also visited the brethren more than they had in times past, and by degrees learned to place such confidence in them, that if night overtook them, or they wanted shelter from bad weather, they would spend a night or two with them. It is true, the selfish view of their visits was obvious; sometimes they wanted shelter and food, at other times only to have a couple of needles and such trifles given them; they even bluntly declared, that if the brethren would give them no more stock-fish, they would hear no more what they had to say, for they imagined they did them the greatest favour, for which the brethren were bound to pay them, if they only came and heard them with patience. Nor could the brethren send them away without giving them food, especially in the beginning of the year, because then they could not procure sufficient maintenance on



account of the cold which was intense, and many a Greenlander had not a morsel to eat for three or four days together. Afterwards in summer, when the savages had taken plenty of game, and had danced themselves tired all the night at a revel, they still came now and then on a visit; but then they were so sleepy, that they were incapable of conversing with the brethren, or they were only curious to hear some news, to see whatever was strange to them; or even to have what they liked given them, and if the brethren refused, they were obliged to watch them closely, on account of their propensity to thieving. This often made the visits of the heathen very troublesome to the brethren, as much as they desired them. They were a little cheered, however, by observing that some of the natives shewed an inclination to attend their evening-meeting for prayer, and were serious at it, though it was held in the German language; they sometimes even inquired of their own accord after the ground and aim of it.

The absence of all external comforts, under which the missionaries now laboured, proved the occasion of uniting them in closer fellowship with each other. They resolved to hold, every evening, after the singing-hour between seven and eight o'clock, an hour of examination, when each of them should, according as he should be inclined, and without constraint, yet, uprightly, as before the eyes of God, and according to the best of his knowledge, declare what had passed in his soul throughout the day, what had come into his mind to ask in prayer for himself, for his brethren, for all the children of God in Christendom, and for the Greenlanders; and, finally, what hinderances or offences had occurred to him, in himself or from others. They would at the same time remind, and, if necessary, admonish and reprove one another; would take this from each other in love, seeking to make their mutual admonitions and exhortations instrumental to their growth in grace, and then would commit their wants to the Lord in fellowship, and thus help to bear one another's burdens.

These social meetings led to the following avowal of their sentiments in reference to their common work.



Christian Stach said, he had never considered himself called to devote his whole life to the service of the heathen; yet he would remain in his present call till God took him out of it, or till his brethren called him away.

The other three, Matthew Stach, Frederic Boehnisch, and John Beck, declared their determination to bind themselves in the strictest manner to this work, for life, or death; to believe where there was nothing to be seen, and to hope where there seemed nothing that could be expected; nor would they in any wise be induced to desert it, till they could appeal to God with the testimony of their conscience, that they had done all that man could do and venture in concurrence with God's help. Upon further consideration, they found themselves bound, not to leave the country without a Divine conviction, even though they should be desired to do it, but to give up their lives to the heathen. They would not trouble their minds, by attempting to discover in what manner God might glorify himself in this work, neither would they look at the inability of their bodily or mental faculties, but, in the strength of the Lord, would persevere in prayerful labour, even though they should see no fruit from it for many years. According to 2 Corinthians, xi., they would, by God's grace, not let any man stop them of this boasting, to be chargeable to no one who did not count it a real pleasure to lend his share of assistance, though absent, to the salvation of the infidels; much less would they accept of benefits that might oblige them to any thing more than love. They would make it their cordial concern anew, to embrace all means conducive to winning the heathen, and would especially employ two hours every day in acquiring the language, &c.

Accordingly these three brethren bound themselves, on the 16th of March, to act on the following principles:

1. We will never forget, that, in a confidence resting upon God our Saviour, in whom all the nations of the earth shall be blessed, we came hither, not on the principle of seeing, but believing.

2. The knowledge of Christ, how he effected on the



cross the purification of our sins through his blood, and is the cause and source of eternal salvation to all that believe, shall be the principal doctrine among us, which we will confirm by our word and walk, according to the ability God shall be pleased to give us, and by this we will endeavour to bring the heathen to the obedience of faith.

3. We will diligently endeavour to learn the language, in love, patience, and hope.

4. We will own and value the grace of each other, in honour prefer one another, and be subject to each other in the fear of the Lord.

5. We will steadfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ, and will withdraw from any one who does not walk according to the purity of the gospel, and will exclude him so long from the kiss of love and peace (which we do now introduce as a token of our true fellowship), till he humbles himself before God and the brethren.

6. We will do our outward labour in the name of the Lord, and if any one is negligent therein, we will admonish him.

7. Yet we will not be anxious, and say—"What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" but cast our care upon Him who feeds the sparrows, and clothes the flowers of the field. Nevertheless, we will at the same time take notice of the word of the Lord: "In the sweat of thy face shalt thou eat bread;" and that of the apostle, Acts xx. 34: "You yourselves know that these hands have ministered unto my necessities, and to them that were with me." And again, "I have shewed you all things, how that so labouring ye ought to support the weak."

These solemn engagements, upon which these devoted servants of Christ now entered, were sealed by a mutual participation of the Lord's Supper, by which their hearts were strengthened in a particular manner in faith and love, and bound together in their common call.

Perhaps the annals of Christianity do not furnish a more striking illustration of Christian heroism, than



that which has just been presented to the reader: let us, however, be raised from a mere idolatrous admiration of the men, to adore the grace which gave them such faith, constancy, and fortitude; and let this exhibition of the power of the love of Christ lead every reader to ask his own heart, whether his professed attachment to the Saviour is productive of such fruit of devoted zeal and obedience. Let it be remembered, that unless we take up our cross, and follow Jesus, we are not worthy of him,—that Christians are called to crucify the flesh, with its affections and lusts, not pleasing themselves, even as Christ pleased not himself, but glorifying Him who has bought them with his precious blood, in their bodies and their spirits which are his. How deeply the Moravian Missionaries had imbibed these lessons of divine wisdom will still further appear in the following chapter.



## CHAPTER IV.

The Missionaries grieved by not hearing from the European brethren—Threatened with famine—Remarkable providence—Fortitude of the Missionaries—Female helpers arrive from Germany—Mr. Egede returns to Europe—The Missionaries experience contempt and insult from the savages—The Missionaries' lives threatened—A Greenlander hears the word of God with some attention—Christian Stach and Christian Margraf arrive at New Herrnhuth—Anxious thoughts of the Missionaries about the opinion of their friends in Europe—The heathen continue unmoved by the gospel—Visit to the heathen at Kangek.

WE now proceed with the history of the third year of the brethren's sojourn in Greenland, during which their faith was proved by heavy trials. In regard to temporal things they seemed to be quite forgotten by their friends in Europe. Nor did they so much as receive any letters from the congregation or any other friends, except two which were of an encouraging character, from Professor Steenbuch, a member of the Missions' College, and from the king's cup-bearer, Mr. Martens. This unaccountable silence of their friends, occasioned various distressing apprehensions.

The situation of the Missionaries was now distressing in the extreme. Their total amount of provisions, for the whole year, consisted only of half a barrel of pease, a small quantity of ship-biscuits, and a barrel and half of oatmeal. In these distressing circumstances, the three missionaries at Good-hope acted towards the brethren in the most friendly manner, assisting and comforting them by their counsels, and relieving their distress according to their power. But, as the scarcity of provisions in other parts of the country obliged another Mission family to reside with the Missionaries at Good-hope, the brethren could not receive much aid from that quarter. And, as if all things conspired to try



them, it happened that, though they had been hitherto pretty successful in hunting and fishing, yet now they could get little or nothing; for just this year there was a great scarcity both of beasts, fishes, and birds. Therefore there was no other way in which the brethren could procure a subsistence, but by purchasing seals from the Greenlanders, as they themselves could not catch them. But the savages soon found out the straits to which the Missionaries were reduced, and, taking advantage of their distress, they demanded an exorbitant price for provisions; many even shewed a reluctance to supply them with food upon any terms; and how must it have pained the generous hearts of these men of God, to find that those Greenlanders with whom they were best acquainted, and to whom they had shewn much kindness before, would sell them nothing at all! Oftentimes, when they had been rowing round among them two or three days, their utmost entreaties could procure no more than half a seal or less; and when that was consumed, they were obliged to pacify their hunger with shell-fish and raw sea-weed, for that could not be eaten boiled.

At length, when their faith had been tried, God, who ordered a raven to feed Elijah, disposed a strange Greenlander, called Ippegau, to come 40 leagues out of the South to the relief of the Missionaries. This heathen, unlike the rest of his countrymen, willingly sold the brethren as many seals as he could spare, and thus became the instrument, in the hands of God, for preserving the lives of his servants. Thus they inured themselves to eat seal's flesh, and dished up the little oatmeal which they had left, or which they earned from time to time at the colony, with the train oil which the seal afforded. Those that know what the train oil is, will be able to form some idea of what the brethren endured. Yet this was a delicacy for taste and digestion, in comparison to the old tallow candles which they were obliged to use when the train oil failed.

This penury very much increased the brethren's toils and perils, for now they could not always wait for settled weather to embark on the ocean; but the cravings of hunger constrained them to throw themselves on the mercy of the raging billows in uncertain weather, and



to make voyages of six leagues or upwards in an old decayed hulk of a boat, which was now become so rotten, that a pen-knife might be thrust through its planks. Once, when they were about to land, they were hurried two leagues back by a sudden squall, and wetted through and through by the breakers, and in these wet clothes they were obliged to stay in the cold upon an island till the fourth day. Another time, in November, having quite tired themselves at their oars, they stayed all the night at an uninhabited place, and, almost perished with cold, and faint with fatigue, they had no better refreshment than a little seal's flesh, which they had procured from a Greenlander at a feast. For want of a tent, they laid themselves down in a hole in the snow; and when that was stopped up by more driven snow, they were obliged to rise and warm themselves by running.

Before the departure of the ship, the Missionaries were urged and pressed by every body to return to Europe, and come again the next year; and their advisers enforced the expediency and necessity of such a step, by adverting to the apparent impossibility of their procuring subsistence in Greenland. When they answered, "The Lord our God can preserve us, and if he is not pleased to do it, we shall fall into his hands;" this was taken as self-will and temerity, nay, as tempting God. The savages also, who are so little used to reflection, pondered very much upon this circumstance; and, although the object of the brethren's sojourn in Greenland had often been explained to them, they could not comprehend what inducement they could have to tarry, oppressed as they were by the want of all necessaries, involved in constant anxiety, and exposed to continual contempt.

But, while the light of the Lord's countenance shone brightly upon the souls of these devoted Christians, they could cheerfully say, in the midst of all their trials—"When He giveth quietness, who then can make trouble?" But this was not always the case. Satan, whose empire they came to disturb, sometimes disquieted their souls; the brethren more particularly experienced his assaults when they visited the heathen: on those occasions, they were oppressed by the most gloo-



my apprehensions—a great power of darkness rested upon their minds, while they were ready to sink under the hopelessness produced by the seeming impossibility of reaching the hearts of the savages. Under these circumstances, it appears amazing that they did not yield to the persuasions of their friends, and return to Europe. But they adhered to the word of promise, believing that their Heavenly Father would not suffer his servants to perish for hunger, and that their labour should not ultimately be in vain. Their feelings, at this distressing period, are exhibited in the following extract from one of their letters: “We commit our ways to the Lord. We know not what he intends to do with us, and as little do we understand what his secret hand has been doing among the heathen. So much we observe, that more trials await us; yet we believe that the issue will be truly glorious, and when he has exercised us enough, and found us faithful to him and the call he has given us, he will not fail to let us see his glory. Our Bible-hour is a particular blessing to our hearts in these circumstances, and He grants us many a solution in our affairs. We feel that he is with us and among us; and although people that look at things present, and are insensible to future things, can neither see nor comprehend matters in the beginning, and look upon us, simple servants, either as fools, or conceited men, who only want to begin something new, and erect ourselves a name, yet we firmly believe that He will in due time prosper the work of our hands, which is his work, and make it manifest that he has chosen and called us to this labour. May only Jesus Christ, who is yesterday and to-day the same, never withhold his grace from his poor and helpless creatures, but keep us through his strength willing to serve the heathen at his beck, and then in time all will issue to His praise.”

The difficulty of procuring subsistence still continued to oppress the Brethren, during the greater part of the fourth year of their residence in Greenland. Various and distressing were the straits to which they were reduced, and various and remarkable the means by which their lives were preserved.

The extraordinary kindness shewn them by a strange



heathen has been already mentioned ; at another time, God stirred up the heart of a friend in Amsterdam to make an experiment, whether he could not transmit some stores by the Dutch ships to the Brethren in Greenland. To this end he gave the captain a letter, with a cask of several sorts of provisions, intending that if they duly received those things, he would solicit the aid of other friends, and send as much as would supply their wants next year. When the Missionaries received this bounty, they had just returned from a toilsome excursion, in which they could get nothing : in its seasonable arrival they saw the hand of God ; and in writing to their generous friends in Europe, they chiefly desired that, in case they could send them nothing else, they would let them have a good durable boat, which would enable them to seek their subsistence with greater facility, and render them less burdensome to their friends in Europe.

On the 7th of July, the Missionaries received some supplies from Europe ; and although they were very inadequate to their wants, they were not a little revived and strengthened by the receipt of many letters and accounts, and by the additional force of new auxiliaries. These were, Matthew Stach's mother, and her two daughters, Rosina and Anna : these females were to take charge of the house-keeping. George Wiesner was sent to conduct them to New Herrnhuth, and it was left to his own choice whether he would stay in Greenland, or go back ; he chose to go back the year following.

The venerable Mr. Egede returned to Denmark in the ship which had carried out this reinforcement to the brethren. This truly wonderful man, whom God made use of as his instrument for the establishment of Missions in Greenland, came to that country A. D. 1721, with the intention of devoting his life to the service of the heathen. But now he saw that no end could be served by his longer sojourn in that savage country, and he panted with as ardent a desire to go out of it, as he once did to get into it. His children were growing up, and he could not give them a suitable education in Greenland. He himself was very sickly : great labour, and many cares and vexations had gradually undermined his constitu-



tion; grief for the loss of a beloved wife, consumed more and more his bodily and mental vigour, and at last he was attacked with a painful and troublesome scorbutic complaint. At length came the ship, by which he was to be carried from Greenland, after fifteen years hard, and seemingly, fruitless labour. He preached his farewell sermon on Isa. xlix. 4: "I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God." After the sermon, he baptized a little Greenland boy, which was the first baptism the Brethren had seen in Greenland. His farewell with them was affecting. They begged him to forgive all failings, and he assured them of his sincere love, which would make it a pleasure to him to charge himself with their concerns in Copenhagen, as zealously as he had done in Greenland; he wished them the Divine blessing and assistance in their call and office, and expressed a lively hope that God would still bring the work of the mission, which he must now leave full of heaviness, to a glorious issue. August 9th, he set sail from Greenland, with his youngest son and two daughters. The Brethren sent Christian Stach with him, as their deputy to Herrnhuth, to give a verbal account of their internal and external circumstances, as also of the state of their labour among the heathen, and to bring back an answer, because hitherto they had no regular conveyance for their letters.

The Mission family, by the addition of the new-comers, now consisted of seven persons, this increase of numbers called for a new arrangement of their domestic economy and employment, Matthew Stach's two sisters were appointed to take part in the management of household matters, and as they were also to be helpers in the service of the Gospel among the Greenland women, their brother gave them instruction in the Greenland language, in which, to every one's surprise, they both made a great proficiency, especially the youngest.

The Missionaries could not do much this year among the heathen. They had but few visits from them, because they were still unconcerned about spiritual things, and they could not expect to reap temporal advantages. Only in the spring some poor hungry creatures found



their way to them, to whom they gladly gave some food when they had any themselves.

In the visits which the Missionaries made amongst the savages this year, they found but few hearing ears, and still fewer desirous hearts. For the Greenlanders one while had no time nor inclination to hear the Gospel on account of business, or of a dancing-match, and another while they would hear of nothing but news, and gave the brethren to understand, that they had heard, and known, and believed enough already of spiritual things, from persons that must needs be abler instructors than they were. At the same time they were not only heedless, volatile, and trifling under instruction, but if the brethren tarried longer than one night with them, they used all sort of means to entice them to a conformity to their wanton, dissolute ways. And when this did not succeed, but the Brethren retained in all circumstances their seriousness and sobriety, then they tried to tire them out by mocking and mimicking their reading, singing, and praying, with all sorts of droll antics, or by accompanying it with their drumming and odious howling. They took occasion from their outward poverty, to ridicule them with all manner of cutting sarcasms, which the Brethren had by this time learned to understand. And if they replied, that they did not stay here for the sake of outward advantages, and good eating and drinking, but for their souls' sake, to teach them the will of God: then they retorted, with a taunting jeer, "Fine fellows indeed, to be our teachers! We know very well, that you yourselves are ignorant, and must learn your lesson of others."

The Brethren bore such rudeness and mockery with calmness and serenity. But when the savages perceived that they could effect nothing in this way, they insulted and abused their persons. They pelted them with stones out of sport, climbed upon their shoulders, took their things and shattered them to pieces, and tried to spoil their boat, or to drive it out to sea. One night the violence of the savages assumed a very alarming character, the Brethren heard a noise on the outside of their tent, and soon perceived that somebody was striving to pull aside the curtains which they had fastened



with a couple of pins. They went out to see who it was, and there they beheld a number of Greenlanders gathered about the tent, some with their naked knives in their hands, nor could they drive them away, till they threatened them with their fire-arms. The Brethren supposed at that time, that they only came to cut their tent-skins to pieces; but some years after, when some of the Greenlanders in these parts were converted, they were informed that they had conspired against their lives, in hopes that the other Europeans would not think it worth their while to revenge the death of such poor despised people.

In the mean time, the Brethren did not give up their hope, and they rejoiced if but one of the natives heard the Gospel with pleasure, especially if he came of his own accord to hear. This year afforded them the first instance of the latter in the case of a Greenlander whom they had never seen before. We relate this in their own words. "May 4th, we went to the Sound, to pierce cat-fish with a prong, and pitched our tent adjoining to four Greenland tents. But they soon decamped and fled further, because they did not like our being there. While we were fishing on the 7th, a perfectly strange heathen, who arrived this spring 50 leagues off from the South, came to us, and desired to see our things. We shewed him what things we had, supposing that he wanted to barter some Greenland food for our iron-ware. But he remained quite still for a while; at last he said, he had been with the *Pellesse*, (which is their way of pronouncing the Danish word *Praest* or minister,) who had told him wonderful things of one, who, he said, had made heaven and earth, and was called *Gud*. Did we know any thing about it? If we did, we should tell him something more, because he had forgotten a good deal since. This made a deep impression on us, and we told him, as well as we could, of the creation of man, and the intent thereof, of the fall and corruption of nature, of the redemption effected by Christ, of the resurrection of all men, and eternal happiness or damnation. He listened very attentively to all that was said, stayed at our evening-meeting, and slept all night in our tent. Now, dear Brethren, this is the first Greenlander that has come to inquire of us



concerning God and divine things ; those in the neighbourhood have done no such thing, though spiritual writings have been read to them so many years. Therefore bring your offerings and prayers before the Lord, that he may arise and build his Zion even in this desert."

During the early part of the year 1737,\* we find the situation of the Missionaries in no respect bettered, except by a small supply of provisions sent them from Europe. But at length their temporal wants were competently supplied by the arrival of the ship on the 6th of July. Their fellow-helper, Christian Stach, whom they had sent last year to Germany, now returned to them in the vessel which brought them these supplies, he was accompanied by another Missionary, named Christian Margraf.

During Christian Stach's stay in Herrnhuth, Christian Margraf had offered himself to the service of the heathen in Greenland, and travelled with him to Holland, where his call was confirmed, and the ordination to his office imparted to him, by the laying on of the hands of Bishop David Nitschman. These fellow-helpers were received and conducted to their habitation by the Brethren, with mutual joy and thankfulness, and afterwards each was introduced into his proper employment.

By these Brethren they received an account, that their friends in Holland would send them a new boat by the whale-fishers, which they should receive at the outermost islands. They waited for this useful present twice for several days together, but all in vain ; they, therefore, feared that the ship and boat had been wrecked. This supposed loss was so much the more painful to them, as they could scarcely venture out any more in their old leaky boat. They write concerning it as follows : " When we look at our boat, it makes us shudder ; it was given us when its owners were afraid to use it any longer ; and when we had spent great labour in fitting it up, it was damaged again, and again repaired ; but now it is grown so very rotten and leaky, that we can run our knives through it, therefore, we are at a loss how to get to the heathen, and we wonder every

\* The fifth year of their sojourn in Greenland.



time we get home alive. But we commit our circumstances to Him who best knows our call, our mind, and our distress : and often sing—

“ ‘ A man may wholly lose his road,  
Yet ne’er must lose his faith in God.’ ”

The following extract from the journal of the Missionaries, shews with what painful thoughts their minds were exercised at this period. “ In the beginning of the year, on reading 2 Cor. viii. and ix., where the apostle writes concerning the contributions for the saints at Jerusalem, we called to mind that we are obliged to live here in Greenland on such contributions. Now, though we see that we shall scarce be able to maintain ourselves by the labour of our own hands, yet we cannot help wishing, if it was possible, that we could subsist without help and benefactions from without. Not because we should regret being indebted to our friends (though, on account of strangers, and such as are fond of every occasion of reproach, we shall always be scrupulous even of this, that we may not fall under the censure of scorners,) but because it is very natural, even for the children of God, to be tired out if they do not soon see the fruit of our labour. Now we ourselves do not yet see, when and how it may arrive so far, that we shall be able to rejoice in any blessing springing up among this people, especially as we have yet no sufficient opportunity to learn their language perfectly, in order to express what our hearts think about them. But we shall and will shew all the faithfulness that is in our power in the part committed to us, and believing in Him whom we do not see as if we saw him, we fully hope, that he will disclose to us one of the many thousand ways and means, that are as yet in the secrets of his cabinet, how we are to execute his commission to his honour. And we hope also in simplicity, that our brethren and friends in Europe, who endeavour to promote the salvation of these infidels by their adjutory benefactions, may be of the same mind. In the mean time, it is certain, we enjoy every morsel with thankfulness and gratitude towards our benefactors, nor do we forget them in our prayers.”



Who can wonder that the Missionaries were troubled at their want of success, after they had spent five years with such great faithfulness, in their labours among the heathen? they heard that their fruitless toils had already become the subject of profane derision to those, whose indolent self-indulgence was reproved by their devotedness, and who would gladly quiet their own consciences by persuading themselves and the world that the brethren were wild enthusiasts. The missionaries might fear, lest the misconstructions and calumnies of such enemies might turn the minds of their superiors and benefactors against them, so as to induce them to withhold any further assistance to their undertaking. But they comforted themselves under the reproach of their enemies, and while they rejoiced that they were counted worthy to suffer shame for Christ's sake, they drew encouragement from his example, who also met with this insulting taunt, "Physician, heal thyself."

Hitherto, the Missionaries had not seen the least trace of an abiding impression from the truths that had been preached to the Heathen. The Greenlanders that came from a distance were stupid, ignorant, and void of reflection, and the little they could tell them at a short visit, even if it were heard with some impression, was presently effaced from their minds in their perpetual wanderings. Those that lived constantly at Ball's River, and had been instructed so many years, were not grown better, but most of them worse; they were disgusted, tired, and hardened against the truth. They resolved to hear no more without a present, thinking they were entitled to payment even for the trouble of listening. As long as they were told any kind of news, they hearkened with pleasure; they could also bear to hear some little histories out of the Bible, and the miracles of our Saviour and his apostles. But when the Missionaries attempted to teach them concerning the nature and attributes of God, of the fall and the corruption of man, of God's wrath against sin, of the necessity of an atonement, of faith in Jesus, of the means of grace, of the cure and sanctification of the ruined, disordered soul and body, of the example of Christ, and of eternal happiness or misery; they were sleepy; said yes, to all, but slunk away presently. Or else they shewed their



dislike openly, and began to talk of their seal-catching; or they excused themselves, that they could not understand such things. "Shew us the God you describe," said they, "then we will believe in him and serve him. You represent him too sublime and incomprehensible, how shall we come at him? Neither will He trouble himself about us. We have invoked him when we had nothing to eat, or when we have been sick, but it is as if he would not hear us. We think what you say of him is not true, or, if you know him better than we, then do you by your prayers obtain for us sufficient food, a healthy body, and dry house, and that is all we desire or want. Our soul is healthy already, and nothing is wanting, if we have but a sound body, and enough to eat. You are another sort of folk than we; in your country, people may perhaps have diseased souls, and indeed we see instances enough in those that come here, that they are good for nothing: they may stand in need of a Saviour, and of a physician for the soul. Your heaven and your spiritual joys and felicities may be good enough for you, but this would be too tedious for us. We must have seals, fishes, and birds. Our soul can no more subsist without them, than our bodies. We shall not find these in your heaven, therefore we will leave your heaven to you, and the worthless part of the Greenlanders; but as for us, we will go down to Torngarsuk—there we shall find an exuberance of every thing without any trouble." In all this the reader will perceive an illustration of those emphatic words of our Lord; "Except a man be born again, he cannot see the kingdom of God:" and of the words of the apostle Jude, describing man, as "Sensual, not having the Spirit." But we need not travel to Greenland for an illustration of these humbling truths; many can recollect the time when "the word of the Lord was unto them a reproach, they had no delight in it;" and in our daily intercourse with those around us, we see thousands swallowed up in the absorbing influence of the things which are seen, and as destitute of any relish for the invisible realities of eternity, as were these stupid and degraded Greenlanders.

Thus the savages endeavoured to ward off, or even to ridicule, every thing that might excite a salutary



thoughtfulness about their eternal condition. I dare not mention their profane mockery at the most sacred mysteries of religion. When they were inclined for merriment, and had no threats to check them, there was no truth too sacred for them, against which they would not direct their profane jesting: for the most stupid Greenlander can direct the powers of his understanding to frustrate the arguments and persuasions which are designed to lead him to know and serve the God who gave them.

Such were the thick clouds which overcast the prospect of the future conversion of the Greenlanders. But this was not all—the savages, in obedience to that instinctive enmity of the natural heart to every thing which bears God's image, withdrew from the company of the Brethren, as people that did not suit their purpose; and they were obliged to search for them among the islands, in their old leaky boat. The following account of one such visiting voyage, and which shews the miserable state of the heathen, is given in the Missionary's own words.

Having set out in November to go to Kangek, they were driven by contrary winds to the southern islands, where they met with many known and unknown Greenlanders, and amongst the rest found Ippegau, who two years ago, under God's particular providence, had kept them alive with seal's flesh, and since that time had been in the South. They were kindly received by these people, and though in a couple of days, they gave them to understand that they wanted them to go back, yet they were prevailed on to permit one of the Brethren to live a little while with them, for the sake of improving himself in their language. Accordingly Matthew Stach staid a month with these people. The following is the account which he wrote of them to his brethren:

“ They are very variable in their behaviour, as you know they always are. Sometimes they are cross, and sometimes kind towards me. In the beginning I could talk a great deal with them, and now and then I read them a passage out of the New Testament, but now their desire of hearing is over. I have told them the reason why the Son of God was obliged to die, but they have no ears for such things, and desire me to go out



with them, and call upon God's Son to send them seals, because they are in want. I am often shocked at their woeful state. What I tell them of Divine things, is only a subject for their chit-chat and laughter. On the other hand, they extol their sorcerers, who have persuaded these deluded people to believe that they can vanish out of their sight, can glide along an invisible rope to the heavens above, and the abysses beneath, and compel the infernal powers to unchain the captive seals. And when I shew them the absurdity of such romantic fictions, and describe the true state of heaven and hell; they frown in anger, bid me hold my tongue, and so march off. Another time they tell me, they believe all I say, would have me stay longer with them, and learn their language, that I may be able to tell them more. But this good will is of short duration. Once they danced two whole nights running; I believe there were 150 people together in the house; some of them tried to affront and teaze me all manner of ways, and they drummed and bellowed so horribly during their dancing and singing, that they made my ears ache. But I directed my heart to the Lord, and interceded in secret for the salvation of these poor souls. The next day it rained very hard; then they would have me to pray to the Son of God, because he was almighty, to give them good weather, that the wet might not run through the roof into their houses. I told them, there was no necessity to pray for that, because they only need spread their tent-skins upon the roof, and then the rain could not soak through; they should rather pray with me to God to be gracious to their souls. But they only laughed at me, and told me, they understood nothing of the matter, nor did they stand in need of it; though for me, perhaps, it might be good. And indeed, in general, they treat the name of God, and what they have heard, and declared their belief of so many years, in a very contemptuous and spiteful manner. They frequently ask questions which sound very foolish, and yet contain deep-invented satires upon the truth. My soul is often in a flame, when they mock my God. However, the children all love me, and run about after me; sometimes I call them together, speak with them, and ask them some questions. They hearken with



pleasure, but it is hard to keep them in an attentive mood, for as soon as their eye or ear is amused with some other thing, away they run after it, and what they heard before is instantly forgotten. I was once reading something to a Greenlander, and when I read this expression, 'We should despise earthly things,' he said, '*Saog*, why so, I pray?' I informed him, that God had created mankind, not only for this transient earthly life, but for an everlasting life, and that it was the unhappy effect of the fall, that men concerned themselves solely for the body, and had no care for their immortal soul, nor for that state where they are to be fixed for eternity, when Jesus Christ shall come to judge the world, and shall conduct those that believe to heaven, but shall consign over the unbelievers and the wicked to the devil, and cast them into unquenchable fire. Hereupon the Greenlander replied, 'If the Son of God is such a terrible Being, I do not want to go to heaven.' Then I asked him, if he would go to hell-fire? He answered, no, he would not go there neither, but would stay here upon earth. When I made it clear to him that no man can stay always on earth, but all must die, and after death must go to a good or bad place, he mused a while, and then said, he did not know that, nor did he like to hear any more of it. At last he said, he must go a fishing, his wife had no victuals, and he had no ears to admit such incomprehensible things."

Thus gloomy were the prospects of the conversion of a people from among the Greenlanders, but the Missionaries, although often perplexed by unbelieving thoughts, were not in despair. It will be seen in the following chapter that the present darkness was designed to exhibit more strikingly the arm of the Lord in the fulfilment of the promise contained in the word, whereon he had caused his servants to hope, "At evening time it shall be light."



## CHAPTER V.

The Missionaries cheered by a Greenlander who takes up his abode with them—Some Greenlanders much moved by the narrative of the sufferings of Jesus—Conversion of Kajarnak—Several Heathen hear the Gospel—Kajarnak persecuted—A famine draws many heathen to New Herrnhuth—A visiting voyage to the heathen—Cruelty of a Greenlander—Baptism of Kajarnak and his family—Brightening prospects of the Missionaries clouded, by the departure of Kajarnak—Which event proves the occasion of much good—The awakening proceeds among the savages—Return of Kajarnak—His exemplary walk—A good impression produced upon strangers—Kajarnak's death.

THE very unpromising appearance of things, as the Brethren entered upon the sixth year of their Mission, has been described in the last chapter.

In the beginning of the year there was a great scarcity of provisions in Greenland, and the Missionaries received frequent visits from the savages, who were drawn to New Herrnhuth by the hope of getting something to eat. Among these hungry guests, there was a young Greenlander whose name was Mangek, who offered his services to the Brethren, on condition that they would maintain him. The Brethren believing that this man was sent them from above as an instrument to assist them in learning the Greenland language more fundamentally, gladly accepted Mangek's offer, although they did not believe that he would stay with them longer than the famine lasted.

In the daily instruction which the Missionaries gave this poor savage, they took particular care to direct his attention to the state of his heart. At first they perceived no difference between him and the other blind heathens, but some time after, the effect of their instructions in the alteration produced in his conduct, was so evident, even to the savages, that Mangek became an object of persecution, but when they found that they



could not entice him to leave the Brethren, nor to follow their heathenish practices, they tried by artifices to induce the Brethren to force him away, charging him with having secretly purloined some of their property. But, after strict examination, it was found that they had wickedly invented these accusations, as they themselves were forced to own.

In the mean time, Mangek's deportment furnished the Missionaries with much encouragement, his heart appeared to them to be yielding under the softening influence of the Gospel; they observed with pleasure the increasing delight with which he joined in religious exercises, and sometimes, when they prayed with him, the tears which stood in his eyes seemed to speak the deep emotions of his heart. The ray of hope which the state of this Greenlander let in upon the darkness of their former prospects, may be traced in the tone of a letter written by the Brethren to their friends in Europe, about the end of May, 1738: "We have some little hopes that our Redeemer will step forth in his bleeding form, and display the exceeding great power of his blood, on the hearts, even of the benighted Greenlanders. But how does it abase us, when we read, in the accounts received by the ship, that our brethren's labour is attended with the full blessing of the Gospel in all places, among Christians and heathens, especially in St. Thomas', while poor we in a manner go away empty. But courage, dear brethren! and believe with us that our Lord will still, at last, do glorious things in Greenland. Meanwhile, we will not intermit our prayers and supplications for the salvation of these poor people, that the power of our Redeemer's blood may be apparent on their hearts."

But many that are first, shall be last, and the last first. Poor Mangek, notwithstanding all his convictions, his tastes of the good word of God, and the powers of the world to come, some time after forsook the society of the Brethren, and, although in some little intercourse which they subsequently had with him, the good impressions which seemed to have been made upon his mind, were not entirely defaced, a thick cloud rests upon the termination of his history. But the hopes of the Brethren, in reference to the conversion of the



Greenlanders, as expressed in the above letter, were not disappointed: for, in a few days after it was written, the first Greenlander, a wild Southlander quite unknown, who had never yet heard a word about God, was solidly awakened by the doctrine of the atoning sufferings of Jesus. We relate this important event in the Missionary's own words.

“ June 2d, many of the Southlanders that went by here, visited us. John Beck was just writing out fair, part of a translation of the Evangelists. The savages wanted very much to know what was contained in that book. He read something of it to them, and took that opportunity to enter into a discourse with them. He asked them, if they had an immortal soul? they said, yes! He asked again, where their soul would go when their bodies died? Some said, up yonder; and some said, down in the abyss. After he had set them to rights, he asked them, who had made heaven and earth, man, and every thing visible? They replied, they did not know, nor had they ever heard, but it must certainly be a great and opulent lord. Then he told them how God created all things good, particularly man, but man revolted from him through disobedience, and was plunged into the most extreme misery and ruin. But he had mercy upon him, and became man, that he might redeem mankind by suffering and dying. Now we must believe in him, if we would be saved. Hereupon the Holy Spirit prompted this brother to describe the agonies and death of Jesus, with more and more energy, and he exhorted them, with strong emotion of heart, to think seriously how much it had cost our Saviour to redeem us, and on that account they should by no means withhold their hearts from him, which he had earned at so dear a rate; for he had been wounded, shed his blood, and died to purchase them, nay, he had endured such anguish of soul, that it made him sweat blood. At the same time, he read out of the New Testament the history of our Saviour's conflict on the Mount of Olives, and of his bloody sweat. Then the Lord opened the heart of one of them, whose name was Kajarnak, and he stepped up to the table, and said, with a loud, earnest, and affecting voice, ‘ How was that? tell me that



once more; for I would fain be saved too.\* These words, the like of which I had never heard from a Greenlander before, penetrated through my very marrow and bone, and kindled my soul into such an ardour, that I gave the Greenlanders a general account of our Saviour's whole life and death, and of the counsel of God for our salvation, while the tears ran down my cheeks. In the mean time, the rest of the brethren came home from their employments abroad, and began with joy to tell the heathen yet more of the way of salvation. Some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder. Some, who had no relish for the subject, slipped away secretly; but others desired we should teach them also to pray: and when we accordingly prayed, they repeated it many times over, that they might not forget it. In short, there was such an agitation and stirring among them, as we had never seen before. At taking leave, they promised to call upon us again soon, and hear of this matter again, and they would also tell the rest of their people of it.

"June 11th; some of them came again, and staid all night with us. Kajarnak knew still a great deal of what we had told him, and could say somewhat of the prayers. He said, he would now go to his tent, and tell his family, especially his little son, these great things.

"The 18th, a great number of Southlanders visited us again. Most of them had no ears to hear. But we

\* A couple of months before, they wrote: "One of the heathens visited us, and we told him what induced us to come into their country, viz. because they were so very ignorant of divine things, and if they continued so, they could not go to God. Therefore we would instruct them in the knowledge of God and his word, and if they embraced it, and strove to follow what was good, they would go with us to God when they died. He hearkened diligently, but was at the same time quite still and unmoved." But now, when human wisdom was laid aside, and Christ crucified boldly preached, the different effect produced, illustrated the apostle's words, "The foolishness of God is wiser than men, and the weakness of God is stronger than men. "Now, when they heard this (namely, about Jesus that was crucified, and who was both Lord and Christ,) they were pricked in their heart, and said, what shall we do?" Acts ii. 36, 37.



discern more and more that Kajarnak has got a hook in his heart, that he will scarcely lose again. He has always something in his mind, either a short ejaculation, or a text that he has heard of us. He also told us, that he was often reminded in his inward man to pray. From that time he visited us more frequently, and at last came to live entirely with us. When we speak to him, he is often so affected, that the tears roll down his face. He is a very particular man; whom we cannot but wonder at, when we consider the great supineness and stupidity of the Greenlanders, and that they can comprehend nothing but what they are daily conversant with. But this man scarce hears a thing twice, before he understands it, and retains it in his mind and heart. At the same time, he shews an uncommon love to us, and a constant desire to be better instructed; so that he seems to catch every word out of our mouths, which we have never perceived in any Greenlander before. O dear brethren, how many an agreeable hour have we now, after so much sorrow, when we speak and pray with this man! Help us to intreat the faithful Saviour that he would shed abroad his light all over this nation, and give them ears to hear, and hearts to understand, and that he would hasten his work of grace on this first-ling, that we and you may soon see his glory in Greenland according to our hope; and as for us, we have now an antepast of it. The Lord be praised for the little he gives us to see, and for letting us attain the aim of our faith in a small degree, after having waited five years in a believing hope."

"With the heart," says the apostle Paul, "man believeth unto righteousness, and with the mouth confession is made unto salvation;" David also well knew the connection between the enjoyment of God's pardoning mercy, and the confessing of His name, when he prayed, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors in the way, and sinners shall be converted unto thee." And this was now realized in the experience of Kajarnak, his heart was full, and out of the abundance of his heart, his mouth spoke; nor were his words without effect. His family, or tent-companions, consisting of nine persons, were the first that were brought



under convictions by the conversation and example of this converted heathen; and before the end of the month, three large families of Southlanders came, and pitched their tents by the brethren. They came to hear the joyful news of their redemption; and when the brethren could find no words sufficiently intelligible to express their meaning, Kajarnak helped them, out of the fullness of his heart. The heathen were all very much moved, and several, even of those that had been opposers at first, declared that they would now believe, and would stay at New Herrnhuth during the winter, though but few kept their word. Most of them went away soon after upon the reindeer hunt; they took leave with tears, and promised to come again towards winter. But Kajarnak would not go with them, for fear his soul should suffer harm, which, alas! was the case with the rest of them; for though they came again, yet they were grown very wild, and after some time they went quite away.

Poor Kajarnak, having no tent of his own, was brought into great difficulty. The Brethren offered him their own dwelling, though it was but very small. But he only desired a couple of skins for a tent, and said, that this was the third time his friends had shewed their displeasure at his refusal to conform to their heathenish practices, by forsaking him, and taking with them the women's boat and tent, in the building of which he had assisted them.

Indeed, the Brethren were always much concerned, lest his friends should entice him away; for they took all opportunities to exaggerate the difficulties of his new way of life, contrasting the bondage he would be under as a Christian, with their own supposed freedom in fulfilling the desires of the flesh, and of the mind, and at the same time they endeavoured to make the teachers contemptible, and their doctrines, morals, and friendship suspicious. But Kajarnak knew, that while they spoke these great swelling words of vanity, they themselves were the servants of corruption, he knew by the experience of his own heart, that the service of the master whom he had chosen was the only freedom, and that those only whom the Son of God makes free, are free indeed. As to his teachers, he believed them to be men



of God, their words had come to him in the demonstration of the Spirit, and the calumnies of his countrymen could not shake his confidence in them. To his teachers he ingenuously disclosed all which he had heard to their disadvantage among the heathen, with them he conferred about all his concerns and projects, and the sincerity and truth which characterized all his words and actions, confirmed the Brethren in the conviction, that the Lord had indeed begun a good work in his soul.

The wisdom and fortitude with which Kajarnak met the taunts and reproaches of his unbelieving countrymen, were truly wonderful; when they poured contempt on him and his teachers, instead of long vindications, he only replied, "And yet I will stay with them and hear the words of God, which have once tasted so well to me." If they would hear him, he spoke; if they reviled him, he held his peace, after he had borne his testimony to the truth in a few serious words. At last he gained so much influence over his nearest friends, that they resolved to move again to the Brethren; and when the Brethren went to fetch them, some other families begged they would allow them a place, and assist them in building a house, which they cheerfully promised.

Thus, in the beginning of October, when the snow and frost set in, and the Greenlanders remove out of their tents into their winter-houses, above twenty persons were lodged together in two houses; one of these huts was, however, soon deserted by its inhabitants, but with the two remaining families of Kajarnak and his relation Simek, who occupied the other, the Brethren commenced a regular course of instruction. Every morning and evening they prayed with, and catechized these poor heathen; and on Sundays, a passage out of the Bible, was read and explained to them. Five of these persons, whom the brethren could look upon as the nearest candidates for baptism, were set apart for additional instruction: they also began a school with five children. Although the difficulty of fixing the attention of the Greenland children, and the apathy of their parents, who could not see what advantage was to be derived from reading and writing, rendered the management of this school in the beginning very laborious; yet



the toil of the Brethren was soon amply repaid, when they heard some of the Greenlanders reading in their own tongue the wonderful works of God.

When the Greenlanders were sick, the Brethren were obliged to be their doctors; and though they themselves were inexperienced, yet the Lord blessed their few medicines in various cases. Concerning this they write: "We have no wonder-working faith, nor do we desire it, but we see that God blesses the medicines which our brethren have sent us in kind love, not only to bodily cures on the Greenlanders, but to increase their confidence towards us; so that they are more attentive when we point out the human misery, and display the love of God; and can we be of any service to the bodily health of these poor people, it will without doubt, have a good effect upon their souls."

Two invalids expressed a desire to have a form of prayer adapted to their circumstances, and the Brethren indulged them in it, though they informed them, at the same time, that they might always, and in all places, spread their complaints before our Saviour, out of their own hearts. When they replied, that they did not know suitable words for it, the Brethren set their children as a pattern before them, who simply tell their desires to the parents without studying for words, and are directly heard. Through the power of the Gospel, these new comers were also kept from sinking under the trial of sickness; and though the common Greenlanders have a more dreadful fear of death than any nation, yet there was but little of it to be perceived even in these unbaptized beginners; Kajarnak declared, in a very bad fit of sickness, that he had no freedom nor inclination to beg of God for his bodily restoration, but was resigned to him to do with him according to his own will.

But, in the midst of these encouragements, a circumstance occurred, which shewed the Missionaries how easily these weak and inexperienced disciples might be drawn aside, to participate with the heathen in practices which are inconsistent with Christian sanctity. At the return of the sun at the winter solstice in December, the heathen living at New Herrnhuth were invited by some savages to a dance, and though they were warned



against it, yet most of them went thither secretly. They were told, from Exod. xxii. and 1 Cor. x., how dearly it had cost the people of God to follow such worldly merriments, in former times. The greater part of them were convicted and ashamed, yet the Brethren were obliged to hear, to their grief, how readily some could justify themselves, by referring to the example of others, who had participated in such worldly amusements.

This circumstance was not without its use, as it shewed the Brethren the necessity of constantly watching over their weak, inexperienced sheep, exposed as they were, to so many allurements and bad examples; that so the seed of God's word might not be choked in its earliest tender growth. They therefore went, as much as possible, with these heathen disciples on their fishing and hunting excursions. And when the Missionaries themselves went out with their boat to procure wood, turf, or other necessities of life, they always left one at home with the Greenlanders, that their daily instruction might not be interrupted, and that the seed of divine truth might be sown among the strange heathen who occasionally visited New Herrnhuth.

The Brethren could not have accomplished these designs but for the kindness of their friends in Europe, who sent them a new boat, this useful present also enabled them to follow the people of the factory twice, in voyages which they made along the coast for the purpose of trading with the Greenlanders. The Brethren seized these opportunities to preach the Gospel to the savages, to explain those truths which they had formerly heard, to separate them from their national superstitions and fables, with which they had adulterated them in their own minds, and to spur them on to true conversion. Four men were not sufficient for all this spiritual and bodily labour, and they were but four, as Christian Stach was this year gone again to Germany, in pursuance of a call given him. The Brethren therefore resolved to apply to the congregation in Europe for two additional helpers, at the same time requesting, that if it were possible, the frame-work of another house might be sent them; as their present habitation, besides being in a ruinous condition, had been originally inten-



ded to accommodate but three persons, and was therefore quite insufficient for its present inhabitants, much less for the accommodation of their Greenland visitors. But four years elapsed before the Missionaries received a more commodious dwelling from their friends in Europe.

But, to return to the Greenlanders. The little awakening which commenced among them, did not decrease in the seventh year, but though it underwent many vicissitudes, yet it grew in strength, through the further publication of the doctrine of Jesus. The Lord made use of several incidents, to bring the heathen to hear the word of God, and to prepare their hearts to embrace it. In the very beginning of the year, there was such a rigorous cold, and so much ice some miles south of the colony, that the Greenlanders could not go abroad for any thing to eat; so that many were frozen or starved to death, for want of oil for their lamps, and other necessaries of life. This distress urged many to take refuge with the Europeans. Some were obliged to walk over the ice six leagues, and others a whole day's journey, with their Kayaks upon their heads, before they could bring them to the water. They earnestly entreated the Brethren to grant them a dwelling-place, and to fetch their wives and children, who stood waiting many leagues off upon the ice. The Brethren set out directly upon this charitable work, and the colony sent one of their boats with them; but as the ice denied admittance to the island where the poor creatures had retreated, they were forced to leave them a whole week in their misery, till more favourable weather permitted them to bring them off. They had lain ten days on the snow, and had barely kept up life by eating old tent-skins, shoe-leather, and sea-weed. However, in the mean time, one Greenlanders had made a bold venture, and brought his wife and two children to New Herrnhuth, in two Kayaks. He put his wife, with her least child upon her back, in one Kayak; this he fastened to another Kayak, in which he himself sat with the biggest tied upon his back, and in this manner he towed them to New Herrnhuth.

The two Greenland houses belonging to the Missionaries, were so crowded with these people, that there



was scarcely room to stir. The Brethren embraced the opportunity which the outward distress of the heathen afforded, to preach the Gospel to them, hoping that the seed of the word might fall upon good ground, ploughed and prepared by sanctified affliction for its reception; and they were much encouraged in this work by the attention of the heathen, and their evident desire to hear more. "How long," said they, "have we and our forefathers neither known nor believed any thing! who would now refuse to hear and believe!" The Brethren on this occasion acknowledged the favourable alteration of their outward circumstances with hearty thankfulness towards God, the Giver of every good thing, and towards their Brethren. "For," say they, "whereas, when we were in such extreme distress a couple of years ago, we were glad if many entreaties could prevail upon the Greenlanders to sell us a few bones or scraps that they themselves were ready to throw away, treating us at the same time with all imaginable mockery and malice; now we have always 15 or 20 hungry persons standing around us when we eat, to whose necessities we administer as much as we can, especially as the bad weather has lasted several weeks, so that they can provide scarce any thing. We also believe that the assistance we afford these poor people, will not be without a blessing. It also gave them a great impression, when we told them that our brethren and friends were therefore so kind to us, because they had a great desire for the salvation and happiness of the Greenlanders."

When these Greenlanders took their departure from New Herrnhuth, in the month of February, the Brethren began their visits to the savages, though they were obliged to carry their boat over a great extent of ice. Scarcity of provision obliged the believing Greenlanders to betake themselves to Kangek. John Beck accompanied them, to proceed in instructing them, and to offer salvation to the rest of the heathen. He gives the following account of his twelve days' abode there. "We found five houses upon an island, and were all lodged in the largest. In the evening, I had a meeting for prayer with our people, at which the savages wondered. The 3d of February, after singing a hymn and



praying, I spoke of the love of God to man, that he would have all men to be saved, and to come to the knowledge of the truth. I spoke with every one of ours apart, and exhorted Kangek in particular to lead an exemplary life among the others, as he was the first that gave himself up to our instruction. The 4th, many came to Kangek from the other islands to dance. The house was so full, that we could not sit down. We withdrew into another little house, and let them go on with their racket all night. After they had slept themselves sober, I told them something of the creation, the fall, and the redemption. The Greenlander Megak, who slept next to me, was very much affected in the evening prayer. When we laid ourselves down, he repeated part of the prayer several times, and asked in what manner our Saviour delivered us from the devil. I was vastly pleased that he was inquisitive about such a noble subject, and thereupon talked to him above an hour. On the 6th, as soon as he awoke, he began upon the same topic. After I had prayed with them, I crossed the ice to another island, to instruct the savages. Their blindness excited my pity, but so much the more could I prize the grace that the Lord has bestowed on Kajarnak and his house, when the difference so obviously struck my eye. He longed very much to return to New Herrnhuth, because the din of the savages shocked him. In the evening, as three men that had been at sea, staid longer abroad than the expected time, the people were in great concern; I comforted them with the hope, that probably they tarried so long because they had caught something that was difficult to bring home. And when they returned at midnight with two seals, they imagined I could prophesy. and therefore, they would henceforth believe all my words. On the 7th, they were very attentive to a discourse about the love of the Lord Jesus, in coming into the world to redeem us by suffering and dying. Yet, in the evening they fell a dancing again; however, some of them staid with me, and hearkened diligently to what I said. Thus matters went on till the 11th of the month. Sometimes they were greedy to hear something, and sometimes they were carried away by the stream of vanity again. In the mean time, I spoke frequently with our people,



and especially the children, who are very eager, about the incarnation, sufferings, and death of Jesus. They all longed very much to be at home again. At taking leave, Megak gave me a fowl, as a token of his thankfulness for my sleeping in his house, and telling him something of our Saviour. I took particular notice of it, because otherwise the Greenlanders like rather to receive than give."

In a letter which the same Missionary wrote to the brethren at New Herrnhuth during his abode in Kangek, he says, among other things, "When I see how this crowd of people live without God in the world, and according as nature prompts them, the great love of our faithful Saviour is anew impressive and important to me. *We* have found mercy. We also were once strangers, we were not his people, but he has brought us nigh, so that we now know what a Saviour we have, and may draw near to him every moment by faith. O was it but in our power to requite his generous love, and free grace! But we can give nothing to him; yet one thing there is that will be acceptable to him, and that is, our heart. If we present that to him, happy are we, and all the efforts of the enemy cannot hurt us, for we are sheltered in his wounds. Yet watching and praying will behove us much, if we would maintain the victory. For the enemy has great wrath against those that are now rescued from his dominion: how much more then against us, who endeavour to make inroads into his kingdom! I perceive here his devices and attempts in various ways; but the Lord gives us victory over them all. To him be the praise for ever."

In these visiting excursions among the heathen, not only was the patience of the Missionaries tried by the stupidity and unbelief of their savage hearers, but their humanity was frequently shocked at witnessing deeds of cruelty, which it was not in their power to prevent. On one occasion, the Missionaries found that a Greenlanders had sewed up his poor old helpless mother in skins, with the intention of burying her alive; the attention of the Brethren being called to the poor old creature by her lamentable cries, they persuaded her inhuman son to release her in their presence, but they



afterwards discovered, that the cruel monster again bound her up, and putting her out through a window, dragged her down to the sea, over which he conveyed her to another island, and there buried her alive. When the Missionaries afterwards endeavoured to arouse his conscience to a sense of his guilt, he deliberately entered upon a vindication of his barbarous conduct.\*

But though the hearts of the Brethren were deeply pained in witnessing the woeful state of the heathen, they were comforted in beholding the blessed fruits of the Spirit in Kajarnak and the rest of the Greenlanders whose minds had been inclined to submit to their instruction.

They plainly perceived in them, not only a true consciousness of a Divine Being, and a profound reverence for him; not only a joy that the dead shall rise again, that the Lord Jesus will again revisit the earth, and that believers will be happy in the other world; but they discovered in them a real sense of their misery, a joy at the love of God manifested to the fallen human race in the atonement of Christ, and a growing desire after the word of life. The deep root which the work of grace had taken in their hearts, was plainly exhibited by a change of life; by a voluntary abstinence from heathenish vanities, and by a cheerful enduring of the reproaches of their unbelieving countrymen, by whom they were forsaken, hated, and derided.

Kajarnak particularly, made rapid advances in the knowledge of divine truth; sometimes, after the catechizing, he would subjoin an exhortation to his country people, that having been so long ignorant, they should now embrace the truth with a willing and thankful heart, and let it operate and bring about a true change; or else he comprised the subject in a short but fervent prayer. And he did this, not according to any direction given him by the Missionaries—his prayers and exhortations were the overflowings of his own regenerate heart. At the same time, he shewed much clearness of understanding, frequently supplying his teach-

\* Our modern navigators, who have visited the polar seas, in search of the North West Passage, have observed, that cruelty to the aged and infirm, is a common characteristic of the inhabitants of the polar regions.



ers with the words they wanted, and often correcting them, because he pretty well understood their meaning. The most agreeable thing in teaching him was, that he did not wait till he was asked, or had learned an answer by rote, but he himself made inquiry, and let his teachers give him answers and explanations. And it might be seen on several occasions, that he did not rest in a bare knowledge of the truth, but that it was living and active in his soul: on one occasion, when the Brethren were talking with him about spiritual security, he declared, that if a bad thought dropped into his mind, or he felt the least propensity to any thing that was evil, let him be where he would, he cried to Jesus to deliver him from it through his blood. Thus this poor heathen was experimentally instructed by the Spirit, in that great truth, "They that are Christ's, have crucified the flesh, with the affections and lusts."

The Missionaries perceiving in the catechumens\* such evident proofs of a work of grace, took Kajarnak and his family into a more express preparation for baptism, and spent some time every day in instructing them in the most necessary articles of the Christian faith, such as they could easily comprehend and retain. March 29th, being Easter-day, they proceeded to this sacred transaction. The Missionary first asked them, before the whole assembly, the ground of the hope that was in them, of which they gave a simple account, declaring at the same time their determination to renounce all heathenism, to abide with their teachers, and to walk worthy of the Gospel. Then these four first-fruits of the Greenland nation were declared free from the powers of darkness, and devoted to their lawful proper Lord and Saviour Jesus Christ, during a powerful prayer and imposition of hands. They were then embodied into the Christian church by baptism in the name of the Father, and of the Son, and of the Holy Ghost. Kajarnak received the name of Samuel, his wife Anna, his son Matthew, and his daughter Anne. The deep emotion of heart experienced by these converted heathen appeared in the tears which they shed, the beholders were also much affected, expressing their wish to be in like manner partakers of the same blessing; they were exhor-

\* The name given to those heathens who are under instruction, whilst preparing for their baptism.



ted to surrender up their hearts to the Spirit of God, and comforted with the hopes of their future admission to the same privilege. The text for the day on which this transaction took place, was peculiarly applicable to the solemnity. "Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii. 26—28.

But the brightening prospects of the Mission were suddenly clouded by a calamity, such as could not have been anticipated. Scarcely a month had passed over after the baptism, when Samuel Kajarnak's brother-in-law, who also lived with the Brethren, was cruelly murdered by a band of savages from the north, under the pretence that he had formerly conjured the ringleader's son to death. They decoyed him out to sea near Kangek, and threw their harpoon into his body in a perfidious manner; he pulled it out again, and fled to land; but there they caught him, stabbed him in thirteen places, and threw him down over the rocks, where, after great search, he was found in a pit, and buried. Now, as the murderers had threatened to kill Samuel and his second brother-in-law also, Samuel was much terrified; and therefore, after going up and down in disquietude and insecurity a while, at last he said, that he thought himself obliged to conduct Okkomiak, the brother of the deceased, whose life the ruffians chiefly conspired against, to a place of safety in the South. He himself would take up his residence with his elder brother there, and endeavour at some future period, to bring him to New Herrnhuth with him.

The Brethren made all possible remonstrances against his departure, expressing their fears, that such a novice in Christianity, as he was, would be unable to withstand the temptations to which he would be exposed among the savages. They also endeavoured to work upon his feelings of paternal tenderness, by suggesting the probability, that his children, if separated from the



company of believers, would again return to the wild licentiousness of heathenism. They put him in mind of what he had promised at his baptism, and they promised to maintain him and his family, that they might have no occasion to go abroad, as long as the murderers remained in the neighbourhood of New Herrnhuth. These representations and arguments went to his heart, he wept with the Brethren at their grief, but yet could not resolve to stay. The Brethren were, therefore, obliged to let him go, though with a heavy heart, having first exhorted him, to continue faithful to the Lord among the heathen, and recommended him to the preservation of Jesus Christ, the good Shepherd, in fervent prayer, accompanied with many tears. Thus, in a couple of weeks, the Brethren saw the country stripped again of all the Greenlanders, except a small number living in two tents, and had to bear the reproach, that they could indeed baptize heathens, but could not make them true Christians, wean them from their roving life, nor keep them together. Like old Jacob, the Missionaries were now ready to exclaim, "All these things are against us." But like him they were to find their real gain in their supposed loss.

Like those disciples who were scattered abroad, in the primitive times, by the persecution which arose about Stephen, Samuel and his family went every where preaching the word, and thus the storm which had threatened the utter destruction of the work of Christ's faithful labourers' served to carry the winged seed of the Gospel to places, where it otherwise probably would not have reached. A short time after Samuel's flight, 21 boats of Southlanders arrived at New Herrnhuth, among whom were some of Simek's friends, who had fled away with Samuel. They brought word, that they had spoken with the refugees on the way, who told them many wonderful things about God, of which they would wish to be better informed. They also thanked the Brethren for the kindness they had shewn to their countrymen. The Missionaries, therefore, had a little specimen of the blessing likely to arise from the flight of Samuel and his family; in contemplating which, they were cheered by the hope, that he would spread the sound of the Gospel at 100 leagues distance in the South, nor



were these hopes disappointed. After some time, Simmek came again with his family, and towards winter, most of the Greenlanders that had been saved from famine in the beginning of the year, returned again to their old quarters, so that this year nine families wintered with the Brethren.\*

Thus there was abundance of hearers once more, and with these the Missionaries so regulated their daily meetings for instruction, that, besides the Sunday's preaching, they sung a hymn with them every evening, and then catechized them upon a text of Scripture, or upon a short article of the Gospel system, which they had translated in conjunction with the Danish Missionaries. Moreover, they now and then read a summary relation of the divine economy and proceedings from the creation to the ascension of Christ: this gave them an opportunity to explain and inculcate many useful, improving truths in free conversation, and to expose old false superstitious notions and usages of the savages. And their words found entrance, so that most of them were easily persuaded to cast away their amulets and idolatrous charms which they had hung about their persons, in the foolish and wicked belief, that they would protect them from diseases and untimely death. Many of the poor savages also expressed their determination to observe no more a superstitious abstinence from certain kinds of food and labour, in cases of sickness and death, but to place their sole confidence in God. Yet

\* As an instance of the danger to which the Missionaries were exposed by living among the savages, we may mention an alarming occurrence which took place this year. A large party of people from the South called at New Herruhuth, with an evil design, when no one was at home but Anna Stach. But as she by this time understood their language, she was apprized of their purpose, and springing into the house, she bolted the door. They tried to break it open, but could not; then they attempted to cut the glass windows with their knives, thinking they were made of seals' entrails like theirs. But their knives effected nothing, and providentially, not having a thought that the windows could be dashed to pieces, they went away, threatening to come again unawares. Accordingly, they came again the third day in greater numbers, but the believing Greenlanders brought some boat-men from the colony to their assistance, by whom the savages were happily driven off the premises.



many a one had a hard conflict with himself, before he could resolve to do it, and some of them would rather reject all the instructions which the Missionaries gave them from the word of God, and leave New Herrnhuth, than renounce the vain conversation received by tradition from their fathers.

Thus different were the effects produced upon the Greenlanders by the preaching of the Gospel. Sometimes they were drowsy, lukewarm, hard, and insensible in hearing the word; some of them even displayed a decided hatred to it, and such satan endeavoured to make his tools in opposing the truth. At another time they were very attentive, expressed earnest desires to be religious all at once, and without due reflection or consideration, would know and believe all upon the spot, that they supposed was conducive to it. At such times the Brethren found it difficult to bridle their rash forwardness, and to shew them the true grounds, fruits, and tokens of faith, in opposition to a mere cold assent. But notwithstanding all this, the Brethren had much more reason to rejoice at the anticipation of a rich harvest from the willingness of the heathen, than to grieve themselves at their unsteadiness. The teachable disposition manifested by the young people and children, six of whom already came to their school, also afforded the Brethren many pleasing hopes.

The reader must have observed how the glad tidings of the pardon of sin through the atoning sufferings and death of man's incarnate Creator, attracted the attention of a perfectly ignorant heathen, softened his feelings, enlightened his dark spirit, and quickened his dead heart with a new and spiritual life. Instructed by this the Missionaries determined from henceforth to know nothing among the heathen, but Jesus Christ, and him crucified, and to make the Saviour the grand and prominent theme of all their preaching; the effects which were daily produced, furnished new proofs that the Gospel is indeed "the power of God unto salvation to every one that believeth"—a power capable of subduing and enlightening the most wild and stupid savages.

From the period at which they commenced to act upon this determination, the true awakening of the Greenlanders rightly commenced, and the number of



the baptized increased more speedily than any one expected. Their outward circumstances also took a more favourable turn, and from this time forward they were furnished so far with what was necessary for their bodily subsistence, that they were no more exposed to the trying alternative of starving, or abandoning their post to the reproach of the truth; their situation was also rendered more comfortable by a royal rescript, which either lessened or removed some grievances which had before involved them in much difficulty and perplexity.

In the year 1740, the Missionaries were much cheered by the return of Samuel Kajarnak, after an absence of twelve months; and he not only returned safe, and without having sustained any harm to his soul, but also brought his brother and his family with him, to gain whom, had been the chief aim of his expedition. He stepped unexpectedly into the room, while they were assembled in a little social party on occasion of the marriage of the Missionary Boehnish. His appearance filled the Brethren with great joy, as they had almost given him up, and the company then present being such as loved the Lord, were also much delighted in beholding the power of divine grace exemplified in this poor Greenlander, who, amidst all the temptations of the savages, had remained faithful, and even laboured among them in the cause of his Divine Master. He told the Brethren, that all he had heard from them, he had made known to the heathens in the South; that at first they heard it with pleasure and wonder; but when after a while, they were tired of it, and turned it all to ridicule, he retired from them, pursued his soul's edification with our Saviour alone, and kept every day an hour of prayer with his family. He said, that latterly he longed very much to be with the Brethren again, and now he resolved not to leave them any more, because, even in his absence, he had felt how much they loved him and his family. He had left his son for a year longer among his friends, in hopes that it would prove a means of drawing them also to New Herrnhut to hear the Gospel.

The Brethren were also cheered about this time by the awakening of three young women, one of whom was Sarah Pussimek. The particulars of her conver-



sion will be found in her life, which is appended to this volume. Another of these converts had earnestly entreated the Missionaries to take her into their service, but as they doubted the sincerity of her motives, they for a time denied her request. At length she came and complained, with tears, that she could no longer live among the heathen, as they all despised her, and insulted her, because she could not join in their vain and dissolute practices any more, as her whole desire was to be converted. This individual made such rapid progress in the knowledge of the Lord, that she was baptized before the end of the year.

The third of these females had experienced so much of the joy of salvation, that she could not refrain from speaking of the Lord to all that would hear her; she took particular delight in instructing children. Her zeal exposed her to much contempt and insult among the savages; on one occasion, a party to whom she had spoken, commanded her to be silent, adding, that when they hearkened to her, and reflected upon the subject of her conversation, they grew sick; they meant, that they felt an uneasiness in their hearts, which was disagreeable to them. She replied, that when she was sick she was made well by prayer.

By means of these new converts, a fresh awakening took place among the Greenlanders. Many had a desire excited in them to become so happy as these their country-people, and begged to be often visited. The Brethren also endeavoured to make the example and testimony of these converts of service to others, and took them sometimes with them to the heathens, to convince them, by living epistles, that the word of the cross is the power of God unto salvation to all them that believe, and that it has efficacy enough to new-mould the hearts, and minds, and tempers, of all who receive it. Neither was it in vain. These young disciples bore witness to the grace that our Saviour has purchased for all men by his blood, and which they had now experienced in their own hearts, and this they did with such frankness and spirit, that the infidels themselves were amazed. Most of them were moved, and some of them were fully convinced that they were sinners, and stood in need of the blood of Jesus. An old grey-headed



man said, that the name of Jesus was impressed on his heart, and that wherever he was, he was always thinking *Jesuna!* that is, O Jesus! which word he had heard sometimes in prayer. The Brethren expatiated further upon it, and counselled him to call continually upon this saving name in all places, and that life would be imparted to him.

Another time when the Brethren had travelled alone several leagues south, to the heathen that had lived with them the preceding year, and who had frequently desired them to visit them, they write: "Our Saviour gave entrance to our testimony, and there was scarce one discourse held during these five days, that did not touch some of their hearts. We see visibly that the Lord is risen to build up his Zion here in Greenland also, which has so long lain waste."

The heathens also that came from remote places, and visited New Herrnhuth, went away with a blessed impression of the converted Greenlanders' testimony. In June, the settlement was visited by a large company of Southlanders as they passed by, on one of their roving expeditions. The Brethren could not rightly learn the place of their abode (which was very far off, and possibly quite on the East side,) because they could not perfectly understand their dialect. The account of the crucified Jesus, and his love to all men, was quite new and incomprehensible to them; yet they were not averse to it, but heard all with eagerness. In August, many Northlanders pitched their tents by the Brethren for some days. Though these supposed they firmly believed all that was told them (for they were not perfectly ignorant before,) yet they were often affected, when the Brethren told them of the right state of the soul that really believes in Jesus, and loves him. When Samuel or Pussimek gave these heathen visitors an account of their conversion, they stood still and heard them with mute amazement, they wondered much at their prayers, and supposing that they had learned them by rote, they expressed a desire to commit them to memory also, but they were told by their believing country people, that they should first learn their misery as sinners, and when they felt that, want and distress



would teach them how to spread their desires from the bottom of their hearts before their Saviour.

A good many came also, from time to time, from the adjacent islands, on a visit for several days, and this was never without some effect. The Brethren conversed frequently with them, and the interview was usually concluded by one of the converted Greenlanders with a warm exhortation or prayer, at which the savages often laid their hand upon their mouth, as a token of their wonder.

Towards winter, the little flock of Greenlanders, that were in search of salvation, received the addition of another family; and the Missionaries were further comforted in observing the exemplary walk of Samuel. He seldom omitted an opportunity of bearing his testimony before the Greenlanders, and confirmed it by his holy conversation. As he was once upon a journey, he was invited by the natives to a dance at the sun-feast, and to rejoice with them at the return of the sun; but he gave them this answer, "I have now another kind of joy, because another sun, namely, Jesus, is arisen in my heart. Neither have I any time for it, for I must hasten to my teachers, who will soon have a great festival, to rejoice that the Creator of all things was born into the world, as a poor child, to redeem us." He uttered such a discourse upon this subject, as amazed them all; as his brother, who also seconded his testimony, told the Brethren. Yet when he was going away, the savages made another trial, intreating him to promise that he would come to the dance some other time, because he had been always a great master in this art; but he replied, "They should rather lay to heart, what he had told them, for he was quite in earnest." The savages wondered greatly at his conduct, but this was no new thing, for St. Peter wrote to the converts from heathenism in his day, "*The time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revellings, banquettings, and abominable idolatries, wherein, they think it strange, that ye run not with them to the same excess, of riot speaking evil of you.*"

The Brethren were also cheered by the evidences of faith, which appeared in the other Greenlanders resid-



ing at New Herrnhuth. Anna, Samuel's wife, being once dangerously sick, was asked whether she was still afraid of death, like the rest of the Greenlanders? She answered, "No; I know well that I am very defective, and still tardy, but yet, I trust, our Saviour will take me to himself in mercy." And during her sickness, she often prayed to our Saviour, by day and night, from the bottom of her heart. As to Samuel, he manifested the most steadfast faith under this trial, and the hearts of the Brethren were often comforted, by witnessing the confidence with which this once dark heathen importuned the Lord, on whom he had believed for his wife's recovery. He would often pray thus: "My Saviour, I know that all things are possible to thee; now, as thou hast bid us ask what we are in want of, therefore, I pray thee, hear me, even at present." Nor was his request denied, for his wife was restored to him.

Such were some of the blessed effects produced by the preaching of the Gospel of the crucified Jesus, upon these once stupid and hardened heathen, nor was it by them only that the Gospel was felt to be the power of God unto salvation. The following extract from a letter written by one of the Missionaries at the close of this year, (1740,) shews that the Brethren also experienced in their own souls, the same blessing which was conferred, by their instrumentality, upon the poor Greenlanders: "As I was speaking in the meeting of the wounds and nail-prints of Jesus, an invisible power stirred in my heart, and the hearts of all present. There has been a particular spirit of life among us for some time, so that scarce a soul has remained untouched."

Thus promising were appearances at the commencement of the year 1740: and indeed the Brethren needed strong consolation, to support them under the heavy trial which awaited them: this afflictive event was Samuel Kajarnak's death, which we shall relate in the Missionaries' own words.

"In February, we have been diligently at work in translating the harmony of the four Evangelists. Samuel and Sarah have assisted us faithfully therein, and at the same time the words of our Saviour have proved very lively to their own hearts. We discourse with them every day about some truth or other, because they



can illustrate them to others better than we, which we often hear them do to our surprise. Samuel has been twice abroad, to tell the heathen something of Jesus, the Friend of sinners. They would not hear him the first time, but turned his discourse into ridicule. He came home with grief, and prayed our Saviour with tears, to look in mercy upon his, and his country people's misery. Soon after, he went to Kangek, and found some hearers full of desire, to whom he told, with alacrity, how good it was to belong to Jesus. We rejoiced with him, at the grace our Saviour had bestowed on him. On the 18th, he was uncommonly affected, in a conversation about the blood of Jesus, and his love to sinners. The 21st, he was taken sick of a cough, attended with pleuritic stitches. We spoke with him of the transitoriness of this momentary life, which should induce us to resign ourselves daily into our Saviour's hands. During our discourse he grew so faint, that he could neither hear nor see. We prayed with him, and during the prayer he came again to himself, and directly began himself to pray, in the midst of the most acute pains, so heartily and confidently, that we and all the Greenlanders standing about him were amazed. After that he found some mitigation. The 25th, it seized him again so violently, that his breath was often quite stopped. Yet amidst the greatest agonies, his carriage and mien were composed and solid, and when his domestics would talk to him about earthly affairs, he desired them not to encumber his heart with such things, for he had our Saviour constantly in his heart and mind. When they once began to weep, he said, 'Do not be grieved about me: have you not often heard that believers, when they die, go to our Saviour, and partake of his eternal joy? You know that I am the first of you that was converted by our Saviour, and now it is his will that I shall be the first to go to him. If you are faithful to the end, we shall see one another again before the throne of the Lamb, and rejoice for ever at the grace he has conferred upon us. In the mean time, he will know how to provide food for you all, and particularly for my wife. Then he intreated us to take the charge of her, and the rest that he left behind, both spiritually and temporally, and especially of his son



Matthew, who was not yet returned from the South, and of one of the two little sons that were born to him the 1st of last January; he desired us to look upon these two as our own children, and to keep them here in case his wife should remove from us. Then we prayed with him, and sung some hymns, and he could join sometimes in singing.

“ The 26th, we spoke to him about the Lamb of God, how he had borne our sins, and the sins of the whole world, and that he prayed and sweated blood in the great anguish of his soul, to redeem us from everlasting pain and anguish. He said, he knew very well that his pain was nothing to what our Saviour had endured for him, and he believed too that he had not only deserved much greater bodily pain for his wicked life, but eternal damnation besides; yet he firmly believed that the Son of God became man, and shed his blood to deliver him from all sin, and to procure eternal life for him. The 27th, we spoke to him on Matt. x. 22, ‘ He that endureth to the end, shall be saved.’ He was very much cheered by it, and told us that every thing he had heard, in the days of his health, was now much clearer to his heart. He was much weaker in the afternoon; all the six days he had constantly sat upright, because he could not move for excessive pain. The Danish Missionary visited him to-day, as indeed he had done every day, and spoke to him, because he acknowledged the grace our Saviour had endowed him with, and loved him very much. Now, just as we were speaking with him of the goodness of the Lord, he bowed his head, and rested it upon his hands, as if he had a mind to sleep. But we soon perceived that he was near his departure: therefore we kneeled down, and committed his soul to the arms of Jesus. His wife Anna, and his brother Kuyayak were very resigned, quite contrary to the custom of the Greenlanders, and desired us to bury him according to the manner of believers. Accordingly, we carried his corpse into our house, dressed it in white, and laid it in a coffin. The 28th, the Missionaries, factors, boatmen, and Greenlanders of the colony came hither to his interment. First we sung some hymns, that used to make a particular impression upon the deceased. After a discourse on John v. 24—29, four



Greenland boys carried his remains to our new burying-place, which was at the same time consecrated with this transaction. At the grave, one of the Danish Missionaries gave a short exhortation to the company present, on the words, 'I am the resurrection and the life,' &c. and told them that a believer does not die, but at his departure begins truly to live, and lives for evermore. Then we kneeled down upon the snow, under the canopy of the firmament, and gave back to our Saviour this our firstling, with our bounden thanks for the grace he had imparted to us, and this our happily departed brother, since we had been acquainted together. The Greenlanders wondered at all they saw and heard, because it is perfectly contrary to their way for people to be so willing, active, and affectionate in the last offices to a corpse, except it is their nearest relation.

"Now, tenderly beloved brethren, you may easily imagine how it was with us at this event. Should we consult our reason about it, we should certainly not know what to think. For we know best what a jewel, and what a help our late brother has been to us, especially in translating; for we needed but to tell him a verse with half Greenland words, and he knew directly how to model it according to the Greenland idiom. We have visibly perceived this winter, that our Saviour accelerated his consummation. He was a lively, active witness among his people, and anointed, serious, and solid both in his discourses and prayers. We have seen that his testimony has been a blessing to many souls, and have perceived by the sequel, that, even through his going home to our Saviour, more stirring and life takes place among the Greenlanders."

The removal of this individual at the commencement of a career of usefulness, is one of those mysterious dispensations of Providence which leads us to exclaim, "How unsearchable are His judgments, and His ways past finding out;" but as it pleased the Lord to lay the foundation of His Church in the great mystery of Godliness, which could not have entered into the heart of man to conceive, so it pleases Him still to carry up the building to its appointed perfection, according to the dictates of a wisdom not less at variance with the preconceived thoughts of our narrow understanding.



How sensibly must the Missionaries, in the midst of their sorrow, have felt in the consideration of the happy departure of Samuel, the precious consolation contained in this exquisite passage of Holy Scripture; "He that reapeth, receiveth wages, and gathereth fruit unto eternal-life; that both he that soweth, and he that reapeth, may rejoice together." In the consideration of the misery from which this poor Heathen had been rescued, the happiness upon which he had entered, and the glory brought to the Saviour, the benevolent hearts of these faithful men received a rich reward, and now, when death had come in at their windows, they could pause and consider the nature of the work for which country, home, and friends had been abandoned, and their hearts, yet sore from the painful experience of the fleeting nature of all earthly things, would approve the work of gathering fruit unto eternal life in the midst of a dying world, while hope pointed to the coming day, when, in the unclouded light of the Divine glory, "he that soweth, and he that reapeth," the whole of the redeemed family, should rejoice together for ever and ever."



## CHAPTER VI.

Good effects of Samuel's happy departure—Kuyayak—Awakening among the children—Arrival of assistants from Europe—Growth of the congregation—An Angekok confounded—Greenland school—Piety of children—General awakening—A melancholy accident—Happy deaths of believers—Wickedness of Angekoks—Growth of believers—Falsehoods of the Angekoks—The Capelin-fishery—Arrival of more assistants—A church erected at New Herrnhuth—The Lord's Supper administered—Celebration of Christmas and the new year.

THE powerful influence of Samuel's happy death, in commending the Gospel to the survivors, was soon discernible in his widow, who often recollected the words of her husband with profit to her own soul, and gave real proofs that she was not like the other heathen, who have no hope. But as she had now no one on whom to depend for support, the Brethren took her and her children under their care, that want might not drive her to her heathenish relations, before she could be stationed in some pious Greenland family again.

Samuel's departure had also some good effect on his brother Kuyayak, who had hitherto halted between two opinions. "It is true," said he to the Missionaries, "I have been as yet undetermined whether I would remain with you or not. But since I have seen how faithfully my brother adhered to the Saviour, and how joyous his end was, I very much regret my negligence, that I have not taken better notice of the words of our Saviour; but now I am come to a resolution to follow my brother's example, that I may die with cheerfulness when it shall please God." But this purpose was soon after shaken, by the death of his wife. Her end was very different from Samuel's, for as she was not endowed with the same spirit in her life, her death-bed scene was marked by a far different character; which



did not fail to impress the Greenlanders, and animated them to a zealous emulation of Samuel's instructive example—only it had not this effect upon her husband. In the spring, he went with his family to the islands, as all the Greenlanders are wont to do for their livelihood. The farewell was attended with tears on both sides—he, as well as all the rest, promised to think frequently on what they had heard during the winter. When he came on a visit, he assured the Brethren that he had not yet forgotten their instructions; and that word particularly recurred often to his mind, that Jesus had shed his blood for sinners. He came also according to promise, and lived the following winter with the Brethren; but as to his conversion, it remains uncertain; for the next year he went far off towards the North, and on the way he lost his life.

What an illustration have we, in this man's history, of the character described by our blessed Lord in these remarkable words—"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: *yet hath he not root in himself*, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended!" Matt. xiii. 20, 21.

We have already seen that youths and old men were included in the awakening which had commenced among the Greenlanders, it now visibly extended to the children also. When they were collected together in school, to the number of eight, a new stirring was perceived in their young minds, they spoke of the state of their hearts as far as their understanding reached, and often with much more feeling than the adults. A niece of the late Samuel Kajarnak, a child twelve years old, was deeply touched by the narrative of the suffering of Jesus, and sometimes of her own accord took the children together, spoke to them, and prayed with them so heartily, that the Brethren could not hear it without joy and respect. Once when two of the teachers were dangerously sick, the children came frequently to them, kneeled down by their beds, and prayed with tears to our Saviour, that he would spare them longer to them; and their prayers were heard.

The humble and thankful joy with which the Mis-



sionaries contemplated the gracious dealings of the Lord with the poor Greenlanders, during the year 1741, appears in the words with which they close their diary: "Now, dear brethren, you will see pretty clearly by these accounts what our Saviour has done for us, as well as the Greenlanders, hitherto. We find, in reality, matter enough to adore him for his mercy, and for the proofs of his grace and glory: yet, when we examine ourselves before his face, we must confess, with sorrow and humiliation, that we are poor in truth. But we pray to be poorer and viler in our own eyes, if we are only stronger in the blood of the Lamb, that we may labour among the heathen with courage and faith, till a flock of Greenlanders fall down with us, and adore at the feet of the Lamb of God, who bled to death for us. He has said it, he will do it, and we believe it."

We now enter upon the history of the tenth year of the Moravian Mission in Greenland. The first remarkable event, which presents itself to our notice, is the return of Matthew Stach, who had been sent by the Brethren to Germany, two years before. He brought some building materials to enlarge their house, which was become too small for their dwelling, and especially for the meetings of the Greenlanders. But the Brethren were obliged to defer the building for a while, and in the mean time two of them moved into a Greenland hut, that the natives might have room for their meetings in the European house. About this time a fire broke out in their dwelling during a violent storm, but He who commands the elements graciously averted the threatened calamity.

During the two years of the Missionary Stach's absence, only one Greenland woman had partaken of baptism. But yet the doctrine of Jesus had evidenced its efficacy, and stirred up many souls, in the prospect of whose conversion, at some future period, the Brethren could heartily rejoice. Many Greenlanders, indeed, had removed from the neighbourhood of New Herrnhuth to the north, and persuaded the late Samuel's brother Kuyayak to go with them. But this vacancy of hearers was soon filled up, and the district supplied with new inhabitants. Among these were two of Samuel's relations, and several more of those to whom he fled



after his baptism. These mentioned, that he had told them many things about Jesus, which, though they did not then understand, yet they had often pondered upon, and they said they were now come into this neighbourhood to be better instructed. And it was evident that these were not empty words, for many of them were not satisfied only with the meetings, but came singly to hear more of Jesus and his redemption, and they generally accompanied the conversation with this ejaculation: "Oh! that God would open my eyes, and purge my ears, that I might rightly understand this matter, and be happy." Certainly, they who utter this prayer from the heart, and hear the Gospel with such devout and serious attention as these poor heathen manifested, "are not far from the kingdom of God."

But we must not suppose, that all the Greenlanders visiting at New Herrnhuth were thus docile, for the Southlanders in general are a very savage race, and strongly attached to their national superstitions, but, some of Christ's sheep are to be found every where, some even in this band of savages heard the voice of the good Shepherd; among those was a man called Nauagiak, the earlier part of his life had been spent with his countrymen, in a participation of the wild licentiousness of heathenism, but when he was arrested in his career of sin by the Gospel, and quickened by the Spirit of God to a life of righteousness, his former companions in sin hated him, and when they took their departure from New Herrnhuth, they secretly left him behind them on land. He came with his family directly to the Brethren, and it was soon perceived that there was a work of grace going forward in their hearts, and that they were rejected by the world in order to be partakers of a better inheritance. Samuel and his family had been treated in the same manner; but these poor heathen could comfort themselves, in considering that no strange thing had happened unto them, for the Lord in whom they trusted, had said, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you."

While the Lord was thus gathering together a people for himself, he employed even external disasters to



bring some to serious reflection, and to awaken in them new desires of hearing the word of God. Once, when the Missionaries asked an old acquaintance, whether he still knew what was told him at his last visit? he answered, yes; he knew still what they told him about one Jesus, whom his malicious enemies had fastened up with nails to a piece of wood; and added, that a little while ago he was upset in his Kayak, and could not recover himself, and as he lay under the water, he thought, "Now I must die, and my soul will probably go down to the bad spirit." But he cried from his very heart, "O thou who art above, take my soul to thee." That instant came two Greenlanders, and raised him up. Afterwards, whenever he was told that Jesus was called a Redeemer or Rescuer, who had delivered us by his blood, from sin and eternal death, and gladly helps all that call upon his name, he would cry out, "O that great Rescuer!"

The visits which the Missionaries made, either in company of the factors, in order to search for provisions, or for the express purpose of conversing with the natives, always furnished opportunities to sow the good seed anew, or to water what was sown, and the Lord let them often see the happy fruits of his blessing. The first visit which the Brethren made this year, (1742,) to the heathen, was from January 30 to February 7. They met this time with many people, but few had open ears and hearts. Yet they could speak of the Lord's death to some with effect. It was always perceived that the heathen were particularly affected, when spoken to of our Saviour's bloody sweat and wounds. "And as our own hearts," the Brethren write, "were uncommonly enflamed by it, the words came so fluently, that the one wondered at the other's gift of expressing himself. All the glory appertains to the Spirit of God—it was He that, in the hearts of the heathens, cast a divine light on our wretched stammering. But especially was the heart of one heathen woman in particular, opened, like the heart of Lydia; for, though she had heard a great deal from us and our Sarah all the day, yet she sent her son to fetch us again in the night to her house, to tell her more. But then we had to do with a sorcerer. He did not deny that there was



a God, that made all things, and governed the world, but he pretended that he also had received a divine power from Torngarsuk, or, as he expressed himself, he was also God (not indeed over believers—his power had no influence on them, because they had committed themselves to the protection of another God,) but he had a power over all that adhered to Torngarsuk, and his art could be of service to them. Our Saviour gave us grace to convince him, before them all, of his wretched and unhappy state.”

Wherever the believing Greenlanders ranged for food, they spread the knowledge of Jesus, and every evening had a meeting for religious discourse and prayers, with those who desired it. The Missionaries availed themselves of the zeal of the new converts with great advantage, as they could not themselves go to the natives at all times, and in all places; nor could the pagans make the same objection to the testimony of their believing countrymen, which they had formerly made to that of the Missionaries, and which many ignorant minds, even in Christendom, plead as an excuse for their indifference, “You are a different sort of people from us, it is your profession, you have sufficient time and capacity to study these things;” they now saw examples of their equals, once as ignorant and as vicious as themselves, who were become new creatures through the grace of Jesus, and freely shewed forth the praises of Him who had called them out of darkness into his marvellous light.

The good effects of the labours of the believing Greenlanders soon appeared, for in October thirty heathen erected their winter houses near New Herrnhuth, in making necessary arrangements for their accommodation, and in caring for the poor, the Missionaries found ample employment.

At the Greenland meetings the Brethren read select portions of the Evangelists, as they had this year translated more clearly the last discourses of Jesus in the Gospel of St. John; they also explained that translated hymn from verse to verse, “The Saviour’s blood and righteousness,” &c. because of the incomparable matter it contained, concerning free grace and the all-sufficient merits of Jesus: this and other hymns the Greenlanders



learned with great eagerness, and sung continually in their houses, and at all their employments. There was often such an emotion in the meetings, that speaker and hearers wept together, when words did not suffice to express sufficiently the feelings of their hearts.

As another means of extending the knowledge of the Gospel, the Missionaries kept school constantly with the children and young people, of whom they had six. The tender minds of these children, under the influence of the Holy Spirit, received the impression of divine truth, and sometimes a blessing was communicated through them to their parents. The following is an instance of this: "A little girl talked almost every night to her mother about our Saviour, and his love to poor sinners, and to the children, and desired her to pray with her: this made the mother ashamed at her own cold heart, and animated her to an earnest pursuit after the real experience of the saving truth. Nay, our Greenlanders once returned home from a visit to the natives, with an account that a child, who had once been with its parents to the colony, and had heard the Missionary and his Greenlanders relate the history of the birth and sufferings of Jesus, had since then spoken so prettily of our Saviour, and prayed to him, that all the heathen wondered at it; the child also begged its parents to carry it again to the believers, that it might hear more of the love of Jesus. Blessed be he that cometh in the name of the Lord, and out of the mouths of babes and sucklings has ordained praise!"

Many particular instances of the piety of Greenland youth and children, are recorded by Mr. Crantz. In addition to those which have been already mentioned, we subjoin a few more, for the instruction and encouragement of our youthful readers.

On one occasion, the Missionary writes,—“Two small children excited an uncommon emotion in the whole house, especially among the new people and their uninstructed children, by their singing. A little girl once said, ‘To be sure, our Saviour must be very amiable.’ And a grown person asking, ‘Why so?’ she replied, ‘I always have such a lovely feeling in my heart, when I hear his blood sung or spoken of.’”

In another place of the diary we find the following:



“ We spoke also with the boys betwixt four and twelve years old, and found many amiable children among them, who have a tender love for the dear Lamb of God, and his wounds. One of six years old said, ‘ I will honestly confess that I sometimes behave ill. When such or such teaze me, I speak roughly to them ; but if they still will not let me alone, I grow angry, and render them like for like. My heart is not well, but is hardened by it. But when I go to the Saviour, and pray him to soften my heart truly with his blood, I am well again.’ ”

One of the oldest school-boys once wrote to his master the following letter : “ As I feel in my heart that I am a poor sinner, I often pray thus : Dear Saviour, give me continually a deeper sense in my heart, that thou hast died for me on the cross. It is fastened in my mind, that blood and water flowed out of thy side. This I cannot possibly forget, while I am here upon earth. Oh ! how happy and blessed are the communicants, who have often their particular meeting with our Saviour ! This I write with tears.”

Many children, who had forsaken father and mother, and followed Jesus, were the means of drawing their parents and relations after them. We subjoin two instances of this.

“ There was one man, whose son had been awakened last year, and could not be prevailed upon to move again with him among the heathens, which so enraged the father, that he threatened to kill his son : this man came on a visit, and was entirely satisfied that his son had staid at New Herrnhuth, and was baptized ; nay, he told one of the Greenlanders, that his son’s words and behaviour had affected him very much, and that he would move thither himself, as soon as he could prevail on his wife to come with him.”

A Greenlander, who dwelt for many years, at no great distance from the mission-house, had much intercourse with the Brethren, but could never resolve to forsake his land, where he was held in great repute ; his daughter, however, was baptized, and came to reside at New Herrnhuth. Her father was much enraged, but, in reply to his angry expostulations, she modestly told him the reasons of her decision, and set forth to



him the happiness of the believers, concluding with these words: "So happy may you also be; but if you will not, I cannot stay and perish with you." This softened his heart, and he began to weep, went with her to the Missionary, and declared his intention now was not to take away his daughter from the baptized, but rather to go with her. He desired him only to engage her, with another or two, to help him to put his matters in order. This was done, and at length he himself came, with his two sons, and the rest of his household, and said, "Now I come to you also, and will not leave you again. I only wish that the rest of my children may soon be baptized, for they are young, and have a desire after our Saviour. As to myself, I am in a very indifferent state, and am not likely to come to much; but yet, at lying down and rising up, I call to mind what I have heard of our Saviour, and I am come hither on purpose to hear more." He came also frequently to inquire whether his grown son was not soon to be baptized. "I myself," said he, "dare not think of baptism, as I am very bad and old too, and incapable of learning much more; but yet I will live and die with you, for it is very reviving to me to hear of our Saviour." "What simplicity and integrity of mind!" concludes Mr. Crantz, "Might not this heathen put us in mind of our Saviour's words concerning the centurion at Capernaum: 'I have not found so great faith, no, not in Israel!' Matt. viii. 10. And will not many from the east and west, and from the north, sit down in the kingdom of heaven? while to others, who have it in their power to boast, 'We have eaten and drunk in thy presence, and thou hast taught in our streets,' it will be said, 'I know you not, whence you are.'" This man afterwards believed, with his whole house.

Nor was the awakening among the young people in Greenland confined to a few, or to those who had enjoyed for a long time, the benefit of the Missionaries' instructions. The merchants who travelled among the savages, for the purpose of traffic, informed the Brethren, that they found at considerable distances from New Herrnhuth, the children of heathen parents, who could repeat and sing several verses of the translated



hymns ; and such was the love of these dear children for the people of God, that they wept at the departure of the merchants, because they could not accompany them to the Brethren.

Towards the close of this year five persons were admitted to be candidates for baptism, and on the second day of the Christmas holidays, they were visibly enrolled in the Christian church by that ordinance, the baptismal ceremony was performed by Matthew Stach, in presence of a numerous company of Greenlanders, who betrayed great emotion.

Not long before, Mr. Drachart, the Danish Missionary, had also baptized nine persons. Among these was an old man, who, when he heard that his two daughters were to be baptized, went to the Missionary, and asked if he might not be baptized too? "It is true," said he, "I can say but little, and very probably I shall never learn so much as my children, for thou canst see that my hairs are quite grey, and that I am a very old man ; but I believe with all my heart in Jesus Christ, and that all thou sayest of him is true." So moving a petition could not be refused, though the aged supplicant could no longer retain the questions and answers in his memory. He was much affected while the ceremony was performed, and moistened the place where he was baptized, with his tears.

The preaching of the Gospel had such an amazing effect in the following year, (1743,) that it seemed as if a universal awakening of the Greenlanders about New Herrnhuth would ensue. It is true, there were many who could not yet resolve to forsake their wonted resorts for the hunting and fishing, and live with their teachers, in order to receive the instruction requisite to prepare them for baptism. By this means the first zeal of many cooled again, and some of them wandered away to the South or the North. But yet most of those that had once experienced the power of the Gospel, came again into the neighbourhood in the following years, and at length enrolled themselves among the congregation ; and, as to the rest, the Brethren could indulge the hope, that many a poor sheep that had long wandered in the wilderness, finally found shelter in the invisible fold of the faithful Shepherd, whose power



extends to the remotest places. And indeed the Brethren frequently learned, that several Greenlanders, who had heard the Gospel, entered the eternal world in a manner quite different from what is usual among the heathen. Several also prosecuted their inquiries after truth at the newly-erected colonies and Missions in Greenland, and were harboured there in the bosom of the Christian church: and the Brethren could sincerely rejoice in this also, for they sought not their own but the things which were Jesus Christ's, and they knew that the day was near at hand, when all distinctions of sect and party, originating as they do from remaining blindness in God's children, would vanish in the brightness of the Redeemer's presence.

Every visit from the Missionaries, was now hailed with joy by the natives. Mr. Drachart having heard that one of his flock had been drowned at Kangek, the Brethren carried him thither in their boat, and took with them some of their baptized people to bury the corpse, and to tell the brethren something of the death of Jesus, and the happy sleep of believers. They found Arbalik in the house already busily employed. He was speaking to an attentive company, of faith in Jesus Christ, from whom, though spiritually dead by nature, and without ability to help or save themselves, they might, by believing, obtain life and fulness of joy. Nor need they be perplexed, how, or for what, they should pray; that would afterwards flow spontaneously from the heart. "I, poor creature," he concluded, "have yet but little experience, but here are my teachers, they can tell you more." Accordingly, after singing a hymn, they addressed the company on the subject of the Redeemer's incarnation and death. The whole house was affected. "What strange event is this?" said they, "your present discourse affects us in a very different manner from what you were always telling us of God, and the two first parents. We continually said we believed it all, but we were tired of hearing it, and thought, 'What signifies this to us?' But now we find there is something interesting in it."

In this voyage the Missionaries were constrained to acknowledge the great loving kindness of their heavenly Guardian. Those who had once despised, derided, and



abused them, now came to ask pardon, and even the most untractable in former times, stood along the shore as they passed by, entreating them to land, and tell them the words of God. On their return the cold was intense; the boat was covered with so thick a crust of ice that they could scarcely row it, though there were seven of them; and the spray which dashed over congealed so suddenly, that it would have sunk the vessel, but for their unremitted exertions in lading it out.

The awakening among the heathen was found to extend much beyond those places which had enjoyed the immediate instruction of the Missionaries: thus Anna, the late Samuel's widow, who had lived above a year with her brother, among the heathen, told the Missionaries, that several leagues up the inlet, where the Brethren could seldom go, there were many people who had a great desire to hear something of our Saviour, if they had but any one to instruct them. "I was often sent for (says she) to perfect strangers, who constrained me to speak, which I did, but I poor creature am still so defective and ignorant, what shall I say to other people?"

In this manner, the scattering abroad of the little flock of the baptized, when the necessity of seeking abroad for provisions, drove them from their winter retreat, proved a blessing to the surrounding country. Yet, when they took leave, it was never without pain, and the Missionaries laboured to impress upon their minds the necessity of prayer and watchfulness, in order that they might not fall under the power of the many temptations to which their intercourse with the heathen, and their removal from their teachers, would expose them. The following extract from the diary, represents the Missionaries in the act of dismissing their believing Greenlanders to their summer's employment.

"When they were making ready for their departure, we sent for all the baptized brethren and sisters, and spoke with them separately. We were like Jacob when he dismissed Benjamin. We entreated them with tears not to lose Jesus, who was crucified, out of their sight, and to watch over their hearts while surrounded with the temptations of the heathen. They promised us they would, with tears in their eyes, and thanked the



Lamb for the grace they had enjoyed this winter. We blessed them, and kissed them, and went with them down to the strand. There we once more spoke a few words on Acts xx. 32. "And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Missionaries were much cheered, when they found that some of the baptized returned frequently to see them, and to acquaint them how it went with themselves and the rest of the believing Greenlanders. At such times there was always joy on both sides; the Brethren also rejoiced to hear from the heathen, that the baptized behaved in an edifying manner. Where several of them met in one place, their cordial love of one another was observed by all who saw them. This always excited the astonishment, and often the displeasure, of their heathen countrymen.

But a fatal accident soon called the Brethren to the assistance of the people. In Kookoernen a dead spermaceti whale was driven ashore. All the Greenlanders that come, have a share in such a booty, and on such occasions they keep a great festivity, which is always concluded with a dance. Some Greenlanders from the colony admonished them not to indulge in such riot, but to thank God for his gifts. But the barbarians only laughed at them, and shouted so much the more. In the midst of the tumult one of them fell down and died, soon after two more that had eaten of the fish died, and others the next day. They brought ashore directly many that were sick, and the Brethren were so successful as to rescue a few of them from death by some antidotal drops; for they had heard that the whale was green and blue on the side which was struck by the harpoon, from whence they supposed that the harpoon must have been poisoned.

It was observed, that first the eyes of the sick people grew fixed, and their tongues white, then they lost their senses and their feeling, swelled very much, and so died away without any pain. But those that lived forty-eight hours, recovered again. All that had eaten of the green flesh, died, but some of the others were restored by medicine. Upon this occasion a woman



brought her sick son of twelve years old upon her back; he desired with a weak voice, that they would tell him something of our Saviour before he died; they did so, and exhorted him to look to the wounds of Jesus with a believing heart, and to think of nothing but, Jesus died for me! Thus he expired during their discourse, after they had blessed him, and recommended his soul into the hands of Jesus.

The Brethren could not directly go in their boat, to those that were sick abroad, because they had their house full of them at home, and, among the rest, a believing Greenlander named Noah, whose exemplary life had afforded them much satisfaction. He was uncommonly cheerful during his sickness, and said, as they were keeping a meeting around his bed: "O what great joy have I had this winter, when we have been speaking, praying, and singing together! but now I can be no more with you." They comforted him by saying, that he would mingle with a much larger assembly around the throne of the Lamb, and chant much more agreeably that hymn: "Unto the Lamb that was slain, &c." When they asked him whether he loved our Saviour very much? He answered: "Yes, I do love him." In his last hours he said: "I have another younger brother, whom I would gladly have spoken to of our Saviour. I recommend him to you, and when he comes, pray keep him here, and tell him that I desired it on my death-bed." They sung that hymn with him: The Saviour's blood and righteousness, &c. Sometimes he joined in the singing with much devotion, for he had the command of his senses to the last moment, and testified by his words and deportment his longing to be soon with Christ. May 2d, at five in the morning, he expired, during the imposition of hands and prayer, attended with many tears. On this occasion the Missionaries write thus: "We thank our Saviour for the grace he hath shewn to him and his family. It is not a full year since he came here first, but as soon as grace began to work on him, we perceived an upright walk, and a daily growth. We never saw an unhappy discontented look in him, though he was obliged to put up with very indifferent accommodations; and when the others went to other places to better their



outward circumstances, he said: I will stay with you, I have no want here. He had not such gifts as the others to speak to the heathen; but he was a disciple on the breast of Jesus. O how doth the Lord love the people! Deut. xxxiii. 3. This text furnished the subject for the funeral discourse."

The last moments of several other Greenlanders, who were ushered into eternity by this calamitous event, afforded gratifying evidence that the Gospel had not been proclaimed to them in vain.

As the season advanced, various circumstances brought several heathen families to the neighbourhood of the Mission-house; and the Brethren had the satisfaction of seeing a large company of Greenlanders, besides the baptized, gathered together at New Herrnhuth again for the winter.

In addition to former means of advancing the heathen in the knowledge of Christianity, a singing school with the grown Greenland women was commenced. The men who had not time to attend the school, learned the hymns and the tunes from the females in their houses. The truths of the Gospel were thus instilled into the minds of the Greenlanders in a very agreeable, and perhaps an easier manner, than by question and answer. They learned the verses presently by heart, and sooner took the freedom to ask the meaning of a verse, than of a discourse. The singing of the Greenlanders was grateful to the heathen themselves, for they had been used from the beginning not to a boisterous vociferation, but to a soft, slow, and intelligible mode of singing, and many a stranger has been induced by it to stay and hear one of the Missionaries, while he catechized the Greenlanders, delivered a discourse, or read a chapter in the Bible. The little flock of the baptized was augmented in the course of this year by eleven persons; and the first Christian pair were united in holy matrimony.

We conclude the history of this year by two extracts from the diary, descriptive of the blessing which attended the preaching of the Gospel in the Greenland congregation. "The Lamb of God be heartily praised that towards evening he sends forth light, and puts more frequent opportunities into our hands to dispel the



darkness by the light of the Gospel, to make tender the obduracy and coldness of the hearts of men, and to attract them to him by the power of his blood and death. May he help us on from day to day, and convince us and all the other Greenlanders what his blood can effect on poor sinners."

Another time they say: "Once there was a great stirring perceived among them, when we read the 22d chapter of St. Matthew to them, and told them that Jesus Christ, the King of Glory, would now have them called too, and that they might all come to him as they were, and get themselves adorned with his blood as the wedding-dress. My heart, says one brother, burned for love, and some of the Greenlanders burst out into floods of tears, and said, that they had felt an energy in their hearts which they could not describe."

And here the editor cannot deny himself the pleasure of directing the attention of the reader to the power of divine grace, manifested in the humble spirit which the Missionaries were enabled to maintain, after such unexampled suffering, and in the midst of such elevating success.

"When we are sometimes so poor and defective, that we scarce know one word to say, the Lamb of God grants us a look into his wounds, and then the words flow like a torrent, that both we ourselves and the hearers are overpowered with something unutterable.

" ' We all know who and what we are,  
And all with one consent declare,  
We've no pre-eminence to shew,  
To move our Lord to love us so.'

Dear brethren, you have very little in us to rejoice at; however, rejoice in this, that we become poor sinners more and more. We will remain in faith and love.

" ' We'll follow Jesus' leadings  
Throughout our life's proceedings,  
And venture when the Prince permits,'

but not as heroes, for we cannot act the hero, but as children, who would gladly do the will of their Father.'

The spirit of inquiry after truth which prevailed among the heathen, still continued in progress during



the year 1744, and the Brethren laboured to cherish it by their own exertions, and that of the baptized Greenlanders. When the latter came home from the islands, their account commonly ran thus: "We found many people that heard us gladly, nay, that desired us to tell them something of our Saviour. Some indeed mocked, but were put to shame by the others."

A baptized Greenlander once found several men sitting together, and speaking with concern about their condition as sinners. They constrained him to sit down by them, to talk with them. Even an unbaptized man who had at other times expressed his enmity against the Gospel, but could not as yet leave a brother of his who was baptized, was once called upon by the heathen to tell them something. But as his heart smote him, he began to weep, and expressed himself in a prayer, in which he confessed his own bad condition; and this had also its effect on the unconverted Greenlanders.

The awakening among the savages, as before mentioned, extended further than the Brethren could ordinarily visit; this they were informed of by one of the baptized, who had found the heathen very desirous of instruction in the truths of Christianity, many leagues to the north. This individual informed the Brethren that the heathen urged him to sit and talk to them the whole night. The second night he stole away into a house, to get some rest. But they soon found him out, and he was obliged to gratify their desire for more conversation. A celebrated Angekok in this place dreamed that he was in hell-torments, and heard and saw unspeakable things. He wept two whole days, and then told the people his vision, adding that he would not go on with his delusions any longer.

Thus the Brethren were more and more encouraged to visit the heathen frequently, or to live some days with them in order to fan into a flame the spark of truth which dwelt in them. At one visit in Kangek a Greenland woman was baptized, who could not attend the general celebration of baptism at the settlement on account of the inclemency of the weather. This transaction is thus recorded by the Missionaries: "We were welcomed with much joy by the heathen, and our message was heard every morning and evening with great



eagerness. March 7th, the sacrament of baptism was dispensed. So many people came, that the house was quite filled, and some stood without by the windows. After a discourse on the text: "God so loved the world," &c. the candidate was baptized, and called Sophia. The crowd standing round were vastly affected, and shed numberless tears. May the Lamb make her a blessing to her country-folks, she is endowed with both gifts and grace, and she meets already with much persecution, because there is a noted Angekok at this place, who counteracts us very much. He has threatened to fall upon us with the well-known band of murderers, because he sees that our ministry among the heathen encroaches too much on his trade. But we rely on the word of Jesus, that not a hair shall fall from our head, nor those of our Greenlanders, without the will of our heavenly Father. The 9th, a woman sprang from a rock into the sea, and was drowned. The reason was this, the Angekok pretended he would conjure a healthy soul into a sick child; but as it died after all, he laid the blame upon this woman, and affirmed that she had killed this new soul with her black art. On this account the child's father lay in wait to take away her life, and she leaped into the water that she might not be hewn in pieces in the manner that the Greenlanders serve the reputed witches. The sorcerers invent such lies, when they want to have any body out of the way. The infidels stand in great fear of them, but the believers bring their delusive art into more and more disgrace. Therefore these soothsayers betake themselves to this evasion, that their skill does not extend to believers, because they have submitted themselves to the jurisdiction of another great Spirit, who always withstands their spirit."

Some of the heathen visiting at New Herrnhuth, lamented that they had not come there to winter, for the uneasiness of their hearts pursued them without intermission, and if they sought to banish their sorrows and their fears by ball-playing, or other diversions, they still found them returning upon them with renewed violence. These people were now very much out of humour with a false prophet and Angekok, who had made the Christian religion suspicious to them, and



warned them against believing in Jesus, pleading that it was a mere invention of the foreigners, in proof of which, he adduced the death of several of the believers contrary to what the teachers had declared, that none who believed on the Son of God, should die. Afterwards, when the Angekok was called to an account in the presence of the Greenlanders, and asked, if he had ever heard the Missionaries say, that the believers should always remain in this world; he said: "O, no, I did not apprehend it so, but because I knew that I ought to be converted, and yet would not, I invented this objection, lest the rest of the people should be converted, and I be left alone." The case of this man reminds us how easily a person, whose heart is indisposed to receive the humbling and sanctifying doctrines of the Gospel, can find out objections against it, but though the infidel arguments of such individuals may shake the faith of others, they are often insufficient to convince the understandings, or quiet the consciences of those who use them: to apply the forcible language of Scripture, "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

Towards the close of the year, when the Greenlanders returned to their winter residence at New Herrnhuth, the Brethren rejoiced to see that their desire for the word of God was still increasing. They not only came eagerly to the meetings, but also sought opportunities of conversing with the Missionaries in private, sometimes to ask for further illustration of truths which they had already learned, or to seek instruction in those with which they were yet unacquainted; sometimes they came to bewail their sinfulness, or to seek the Brethren's advice; and sometimes to tell them what the Lord had done for their souls. The deep convictions of sin manifested by these poor people upon such occasions, and their exalted and admiring thoughts of Jesus, as the Lamb of God that taketh away the sin of the world, filled the hearts of the Brethren with lively joy, and encouraged them to work with renewed energy in the service of their Lord, who had already so signally acknowledged their labours. The Missionaries wrote as follows to their friends in Europe: "Since we now see



that, amidst all our own impotence and poverty, the blood of the Lamb exerts its power on the hearts of the savages, baptized or not baptized, therefore, this shall perpetually remain our text, 'Behold the Lamb of God, that taketh away the sin of the world.' We will direct all souls to him, because we ourselves have found all our salvation and righteousness in him. We will freely spend ourselves in witnessing of his precious blood. But why do I say spend? it always gives us fresh vigour; and when a coal from the altar of the cross touches our lips, our mouth flows over with it anew."

Solomon, one of the baptized, entered this year into the eternal mansions, as a sinner that had found grace. His unblameable conduct had occasioned the Brethren much joy ever since his baptism, until this spring, when he relapsed into sin, was excluded from the fellowship of the believers, and left the settlement. One of the teachers, however, meeting with him a fortnight after this event, took him aside, and encouraged him to apply to Jesus for mercy, assuring him that then alone he could find a refuge from all sin, all error and evil. On this his heart grew tender, and he shed a flood of tears. He returned with his tent to New Herrnhuth in good health, but fell sick the very next night. As he was evidently fast approaching his end, and was very penitent for his transgressions, he was again received into the congregation. Then he declared that he was ready to depart into the eternal state, and told all who visited him, how greatly he desired to be with Jesus.

In this year the congregation of believing Greenlanders which had been gathered out of the heathen by the labours of Mr. Drachart, the Danish Missionary, united with that at New Herrnhuth, in the holy celebration of Christmas. Hymns were sung appropriate to the joyful season, and a discourse was held on the lowly birth and deep condescension of the Creator of all things. The Greenlanders were afterwards heard to say: "O! how many nights have we spent in heathenish revelry, but we have hitherto been utter strangers to delights like these."

During the year 1745, (the thirteenth of the Brethren's sojourn in Greenland,) the knowledge of the Gospel still continued to extend among the savages. Many



interesting facts occurred in this period of the Mission, but, as they do not differ materially in their general character from those which have been already recorded, we shall pass over the history of this year without much notice. We may observe, however, that the Missionaries could in general rejoice in the spiritual progress of the believing Greenlanders, and it is gratifying to observe, that where these poor people were betrayed into any inconsistencies of conduct, they did not labour to conceal it, but ingenuously confessed their miscarriages. Thus one of the Missionaries writes: "After the meeting, several Greenlanders came into my room; I took occasion from the subject of the discourse to ask them, what was most dear and valuable to them? One of them said, 'That our Saviour has chosen me out of the world, and so frequently permits me to feel that he loves me.' Another said: 'Because I am yet so ignorant, I wish to learn the words of salvation rightly, and to keep them in my heart.' A third observed: 'Once I was also extremely eager for knowledge, and thought that every thing would be right if I could but learn much. But when I found that with all my knowledge the sufferings of Jesus were still foreign to me, sometimes even the subject of my contempt and aversion, I was shocked at myself, and saw that I must be converted anew: now nothing is so estimable to me, as his blood.' The last said: 'With this I am yet unacquainted; I am still choaked with cares for a livelihood, and though they avail me nothing, I cannot extricate myself from them.' On another occasion, a person acknowledged that he had gone among the savages soon after his baptism, which made him unsettled and vain.

The general awakening among the savages seemed now to abate, but still the little flock of believing Greenlanders increased daily. In fact, the heathen were now called upon to decide whom they would serve. Those who were made truly willing in the day of God's power, joined themselves to his people, while others, who had only tasted something of the powers of the world to come, remained irresolute, seeking rest among their unbelieving countrymen, but finding none. Thus a Missionary writes: "May 29, many strange Greenlanders visited us, and among them was one who had



been very much laid hold of two years ago. I asked him, if he had no remains left in his heart of what he had heard and felt two years since? He answered, 'The first year I thought a great deal about it, but now it is as if it was all flown away.' I said again, but hast thou no mind, then, to side with the believers? He replied, 'I know it would be well for me to live with them, and hear God's word, but I am too much linked to earthly things, and cannot extricate myself.' Afterwards, when I spoke further with him of the happiness of those that believe, and how he would once repent of his letting the time of grace pass over, the tears stood in his eyes, and I perceived that his heart was not yet quite insensible." How miserable is that man, the convictions of whose understanding, and the desires of whose heart, run in opposite directions! and such is the state of every "almost Christian."

Against such irresolute minds, the Angekoks exerted all their artifices, whether of temptation to allure, or of terror to intimidate. A strange Angekok came to Kangek, and warned the people against giving ear to the Christians, giving out that he had performed a journey to heaven, to inquire about the souls of the Greenlanders. There he said that he had found all the baptized in a wretched condition, without food and raiment, but the unbaptized in great plenty. A formidable account was also brought them, that a baptized Greenland, who had died at the northern colony, appeared again quite naked, and said that he had been driven into a dark, dismal hole, where he endured great distress. Those that were glad to get excuses, believed such fictitious stories, and added, that the foreigners inflicted these punishments on the Greenlanders, because they had killed their ancestors.

However, these deceivers effected very little. The impression which their forgeries made upon the minds of the Greenlanders, was but transient: their desire for the word of God continued to increase, and their visits to the Brethren soon became as frequent as ever; especially if they knew there would be a baptism, they flocked in crowds to New Herrnhuth, and while they witnessed the admission of their countrymen into the Christian church by this solemn ordinance, many



expressed an earnest wish to participate in the same grace.

As the Greenlanders were obliged to leave New Herrnhuth every summer, in order to lay in provisions for the winter, the Missionaries deemed it prudent that one of the Brethren should accompany them. A circumstantial account of one of these expeditions is given in the Missionary's diary for this year: we present it to the reader in his own words.

"May 13, was a peculiarly blessed congregation-day; some accounts were read, and three Greenlanders were baptized, which we were obliged to do in the open air, because of the crowd of people. Finally, the order they were to observe at the capelin-fishery was notified. It was a joy to them that one of us would bear them company, and they promised to undertake nothing without his advice.

"The 18th, they made ready for their departure. The poor, that had no boat, and the widows and their children that had no provider, were distributed among the rest, that they might reap something too, and not be burdensome in the winter. Many of them came separately to speak with one of us before they went, about their former condition. Some wanted very much to hear what they should do, to be kept from evil in their absence. We knew no better counsel to give them than this: 'Rejoice in the Lord always. Love one another heartily; and give no credit to the enemy, if he would persuade you that you are not good enough for our Saviour, because he only aims by it to make you shy towards him, and to bring you into an estrangement and distance from him, that he may afterwards surprise and supplant you the more easily.'

"The 19th, when they had loaded their boats, we walked down to the strand with them, and recommended them to the powerful protection of our dear Father, the constant nearness of our Beloved, and the careful nurture of the Holy Ghost." At taking leave they sung a hymn upon the sea shore, the company then set off in fourteen boats, accompanied by many kayaks. The journal then proceeds. The catechist Berthel Larsen, and five boats from the colony joined us. We advanced but four leagues. In the evening I kept a singing hour.



Afterward some Greenlanders visited me in my tent; by degrees we entered into a very happy conversation, how it will be with us above. I know not how to express the substance of our blessed discourse, and the heavenly feeling attending it, better than in a couple of old verses very dear to me :

“ ‘ His eyes, his mouth, his side,  
His body crucified,  
Which faith here rests upon,  
Our eyes shall see anon,  
And there in person greet,  
His wounded hands and feet.’ ”

“ ‘ At such a time of grace,  
What eye-lid can repress—  
The tears such joys produce!  
Nay, they will burst the sluice,  
And overflow the cheeks,  
Just like a dam that breaks.’ ”

“ The 20th, the catechist kept the morning meeting with an heart much affected. Then we steered on our course. As we glided along, the Greenlanders sung out their whole stock of verses, and then began again. In the evening we came to Pisiksarbik.\* There were six tents of wild Greenlanders pitched there already, but we pitched upon another place.

“ The 21st, after the morning meeting I wrote letters. Our Sarah and Ketura spoke with a heathen woman, and told her how unhappy all those are, that do not know and love our Saviour. When the men were come home from seal-catching, they brought me some seal-flesh, and were glad that I relished it, and I was glad to feel their genuine love.

“ The 22d being Sunday, I kept the choir-meetings in the forenoon. I observed more than ordinary grace in some. In the afternoon I visited the savages whom

\* Since then the Greenlanders always chose to go to this place on the capelin-fishery, because they could be generally alone there. In this little circumstance, the pious reader will recognize that secret instinct of grace which prompts the child of God to obey the command of his heavenly Father—“ Come out from among them, and be ye separate.” “ Woe is me that I sojourn in Mesech! that I dwell in the tents of Kedar!”



I knew many years ago. Some of our people spoke a great deal of our Saviour in these tents, and wondered at the dead and deplorable condition of the poor creatures. Their own deliverance from darkness was anew important to them. In the evening the catechist kept the singing-hour, and I the meeting of the baptized.

“The 23d, 24th and 25th, our people laded up capelins in plenty, and I did the same. The weather was so warm, that when we were upon land we could scarce bear our clothes on. But the 26th, 27th and 28th, it snowed so hard, and was so cold, that I could hardly write. The Greenlanders rested and were very orderly in their tents.

“The 29th, I kept the Whitsun-sermon under the azure sky, and afterwards I read letters to them from Europe.

“June 1, I went a hunting, and killed a large reindeer. On the 2d, I gave our Greenlanders a meal of it. In my absence the enemy had indirectly endeavoured to broach evil among some of them, but he did not fully succeed. Afterwards I sent two kayaks with letters and fresh meat to New Herrnhuth, and soon after they were gone, two kayaks arrived with agreeable letters from thence. It being now light all night, I went with some others at midnight to another place to catch capelins.

“The 4th, the catechist kept the morning-meeting, and I the Sunday's preaching on the 5th to many people. Afterwards I visited the Greenlanders in their tents, and found them cheerful and hearty. I had reason to rejoice much over them.

“The 9th, all packed up, except two families that were not ready. Towards noon we set off with songs of praise, and the remainder of the day and the night we came within a league of our house. There a strong wind obliged them to halt, and to draw both the loading and boats ashore. But I went home by land, and thanked our Saviour, with many tears, for all the grace and mercy that he had shewed to me and the Greenlanders.”

How much practical instruction is contained in this simple diary, illustrating as it does the words of the Apostle, “Not slothful in business, fervent in spirit



serving the Lord!" While we see the Missionaries labouring hard to procure their subsistence, we see them still fixing their eyes steadfastly upon their great work of winning souls to Christ, it plainly appears that that was the primary consideration with them, and that all other things were only attended to so far as they might contribute to further their object. In this steadiness of the Missionaries in the great work of the ministry, a steadiness which the pressure of outward hardship and privation could not shake, we discover a large measure of that disposition of mind which actuated our blessed Lord, when, in reply to the kind solicitations of his apostles, "Master eat," he replied, "I have meat to eat, that ye know not of,"—"My meat is to do the will of him that sent me, and to finish his work." John iv. 31—34.

The continual increase of the Greenland flock, and the consequent addition of labour which this occasioned, now caused the Brethren to desire more assistance, and this was soon granted, for the Missionary John Beck, with two assistants, returned this year from Europe to Greenland.

These Brethren having embarked in Holland, sailed quickly with a favourable wind for the first ten days. April 5, they reached the latitude of Good-hope, but did not dare to approach the land on account of storms, and therefore were obliged to go eighty leagues further north, before they could leave the ship in their own boat which they had bought in Holland. The captain desired them to wait for another opportunity, because he was afraid they would be murdered by the savages in that part of the country, who bore an ill character. But they ventured in the name of the Lord, and April 7, they went into their boat in fine serene weather, and coasted southward near the shore. But, in the evening when they attempted to cross a wide inlet, a strong east-wind arose all of a sudden, as if it would drive them with violence out into the wide ocean. With much toil and stout rowing, they reached with difficulty a lonely island, on which they were obliged to remain without covering, two days and three nights, in great cold, and in their wet clothes. The worst was, that in lightening the boat in their distress, they threw over-



board the implements for striking fire among the rest, and consequently could make no fire. They had a scanty portion of bread and cheese, and some bottles of red wine, but the cold froze and burst them, they were therefore obliged to quench their thirst with snow. At night they lay in a hole dug in the snow, and covered themselves with the sail. April 10, they sailed from thence, and came on the 12th, in the night, to the first Greenland house in Omenak, which was inhabited by forty persons. They were received in a friendly manner by the natives, and feasted with fish and water. But as this territory is infamous for several murders committed on navigators, they kept good watch by their boat all the night through. The 13th, they set sail again, and passed Naparsok, where they were again treated kindly by the Greenlanders. The 14th, they were again in no small danger by a strong south-wind, however, they reached land, though cold and wet through and through. The 15th, they rested. Wherever they found people, they preached the Gospel, and not without a blessing; and the issue proved it, for six families, several members of which were afterwards joined to the flock of believers, followed them from these parts, and even an Angekok and his domestics were among them. The 17th, they came to Kangek, and the 18th, to New Herrnhuth, to every one's joy and surprise; and with thankful hearts that they were brought to their brethren, through so many difficulties and dangers. The Lord had purposed to bless the Greenland Mission, and even the stormy wind was made, in this instance, to fulfil his pleasure.

The fifteenth year (1747), of the Greenland Mission, upon which we are now entering, is remarkable for the erection of a church and dwelling house, and the first administration of the Lord's Supper. The accounts hitherto sent from Greenland, which had caused great joy in all the Brethren's congregations, and the complaints of the Missionaries, that for want of room it was impossible to have things in proper order, had such an effect on the Synod held at Zeyst last year, that some wealthy members resolved to get a large timber house framed in Holland. Some brethren offered themselves voluntarily to go with it to Greenland, in order to erect



and finish it there, and the old venerable Christian David joyfully seized this opportunity to go also in the quality of master-builder. He had built the first hut for the Brethren in Greenland, and the first school-house for the natives, and scarcely expected when he then came out of the country, that the latter would ever be inhabited, and the former prove too small. But behold, he was now to bring them a church. This little company had a good voyage as far as Cape Farewell, but in Davis's Straits they were obliged, by contrary wind, storms, thick fogs and floating ice, to tack about for nearly four weeks together. They arrived however, in safety at New Herrnhuth June 12th, and the building was carried on so expeditiously, that, notwithstanding the difficulties occasioned to the workmen by a heavy fall of snow, the frame-work of the house was erected on the 17th August, and on the 16th of September an apartment was prepared for the celebration of the Lord's Supper. The rumour of such a house, as had never been seen in Greenland before, enticed many of the savages to come to see it, and the Brethren made use of this opportunity to declare the Gospel to them.

The 16th of October the new church was consecrated; the saying of our blessed Saviour which was chosen by the Brethren's congregation, as a subject of meditation for that day, was peculiarly applicable to this solemn event, "Whatsoever ye shall ask the Father in my name, that will I do," a promise which we are sure was often realized to the individuals of the little flock assembling in this house of prayer. John Beck, who preached the consecration sermon, among other things reminded his auditory what aspect matters wore in Greenland in the beginning, when the most that could be done was only to pray behind the rocks with tears to the Father, in the name of his Son, for the salvation of the Greenlanders. That those prayers were heard, was best attested by the existence of the present Greenland congregation; and in particular, those that had been here from the beginning, must own and set their seal to it, that God is true. He had done more than they expected, or than entered into their thoughts to pray for. By the assistance of their Brethren in Eu-



rope, he had now given them not only a house but a church, in which they might worship God, and receive from Him those blessings which were still treasured up for them. He then exhorted them, now at the consecration of this house, to devote their soul and body anew to the Lamb of God, and to pray Him that he would sprinkle and sanctify this place with his blood, that the divine worship therein offered up, might be well pleasing to Him. The Greenland brother, Jonathan, concluded this meeting with a hearty prayer. This day was solemnized by several other meetings, at one of which three Greenlanders were admitted to the congregation by holy baptism. At the last of these meetings the whole congregation of the baptized were assembled. Having sung a hymn, writes one of the Missionaries, "We thanked the Lord aloud in a prayer in the Greenland language, accompanied with many tears, for all the grace he had shewn us hitherto, particularly for this temple, and for this day of blessing on which he had granted us to feel his gracious presence in such a very sensible manner, that when we arose, we were obliged to confess, 'Surely the Lord is in this place!'"

We have also mentioned, that this year the first Greenlanders were admitted to the Lord's Supper. Having been informed that they should soon participate in this holy ordinance, and instructed as to its nature and design, they were so filled with shame and joy that they knew not what to say, but that they would devote themselves anew with body and soul to our Saviour, and await with childlike hearts to experience how gloriously He would reveal himself to them at this closest fellowship (so they called the holy communion,) with his flesh and blood. At the communion they were overpowered with awe, and the tears rolled down their cheeks in abundance. They said afterwards; it was as if their body should sink into the dust, and their spirit fly upwards, and that they were not able to think any thing, but: "O! how is it possible that our Saviour can love poor men so exceedingly."

The congregation was increased this year by fifty-two persons, who were added by holy baptism; and at the close of the year it consisted in all of a hundred and



thirty-four baptized, including eight who departed to the church above, since 1741.\*

We conclude the history of this memorable year with some extracts from the Missionaries' diary, descriptive of the celebration of Christmas and the new year's solemnities. "On Dec. 24, after a discourse had been held in the evening concerning the birth of Christ, we sung also of this subject with old and new German and Greenland Christmas-verses, and then, with the baptized, adored the child Jesus, which was attended with a sweet breathing of the Spirit. They were so filled with joy, that many of them staid up and sung Christmas hymns in their houses the whole night. We therefore called them again together into the hall by the sound of trumpets, at half-past three in the morning of the 25th. Somewhat was discoursed concerning the great humiliation of our Creator; and at the close, some presents were delivered to them that had been sent by some of the children in Germany, consisting of knives, needles, &c. which they received with thanks and joy, as a proof of their being loved and remembered in Europe. We then went with most of the adults to the colony, and awoke the inhabitants there with music and singing, and then held a Christmas singing-hour together in the room made use of for their church. When we returned home, they all followed us. In our absence, those that remained at home had illuminated the church and all the windows with burning muscle-shells instead of candles, in a simple but very pretty manner. Then the Christmas sermon was preached on the words, 'Behold, I bring you good tidings of great joy,' &c.

"The 31st of December, after having read the diary of this year with inward thankfulness for all the mercies shewn to us and our flock, we began the Greenland vigil with a homily on the last text of this year, 'I determined not to know any thing among you, save Jesus Christ, and him crucified.' They were then put in

\* The reader will observe that the baptized alone are reckoned here: besides these, there was a considerable number of Greenlanders living at New Herrahuth, and enjoying the benefit of instruction from the Missionaries.



mind of what our Saviour had done among them hitherto, and particularly in this year. We had no occasion to exhort them to thankfulness, of which their countenances and tears sufficiently testified. We read the names of the baptized, beginning with those in 1747, and so backwards in the order they had been baptized, till the year 1739, and sung some benedictory verses for each class. When we made mention of those who were baptized the first, and called to mind the powerful grace that was observed when Samuel, who was the first-fruits, was awakened, a holy awe came over the whole assembly, so that we all fell down and thanked the Lamb of God with thousand tears, for all that he had done on us and our Greenlanders. At two in the morning we separated: we must confess, that though we have had many distinguished days of blessing, yet we never before saw such an emotion, accompanied with such floods of tears, as was observed at this time amongst this small congregation, which He hath collected together for himself out of the stupid and insensible savages near the North Pole.

“Unto the Lamb which was slain, and hath redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation, be blessing and honour, and glory and power, for ever and ever. Amen!”



## CHAPTER VII.

Progress of the Gospel—Death of an old Greenland woman—Steady progress of the congregation—The Sabbath—The Lord's Supper—Deaths of converted Greenlanders—Brotherly love between the Danish and Moravian Missionaries—Labours of the Danish Missionaries—A severe winter—Visitation of a Moravian Bishop—Letter of a Christian Greenland—Destructive sickness—Death of Nathaniel, Matthew Kajarnak, Jonas, &c.—Marked difference in the death-bed of the believing and the unbelieving Greenlanders—Another destructive sickness—Kindness of the Greenlanders to the widows and orphans—Increase of the congregation—A famine—Enmity of the Heathen to the believing Greenlanders—Some Greenlanders excluded from the Lord's Supper—Enlarged benevolence of the believers.

IN the following year, the aversion of the unconverted Greenlanders to the Gospel became still more marked. One of the Missionaries thus describes a visit which he made to them in the beginning of this year: "It was as if my heart was locked up, and I could have wept on account of the horrible power of darkness dominant over the savages this winter, whereby many souls are carried away, who had once been laid hold of by grace.\* A couple of children, who had lived for some time among us, and had been fetched away again by their father, were very shy, and, upon being asked the reason, answered with tears, that they had been prevailed upon to return to the heathenish vanities. One man declared, that he had often a drawing to be converted, and to be a believer in Jesus, but the love

\* The writer may be understood to describe such characters as are alluded to in the parable of the sower, under the similitude of rocky ground, in which the seed grows for a time, but soon withers. None who have known "the grace of God in truth" can ever fall away, for he who has begun the good work in them, will perform it until the day of Jesus Christ. See John x. 27—29.



to the sinful customs of the heathen always got the sway again. So long as we were with them, they desisted from these things, in order not to grieve us; but were so much the worse when we were gone again. Another person said, what she heard of our Saviour was a refreshment to her, only she was not able to retain it,—her heart being like a bag full of holes, which lets every thing through. Every morning and evening we kept a meeting in the house where we lodged, to which every one had leave to come who had an inclination. But not many attended these meetings. Oh! how we bowed down, on account of the grace our Saviour has imparted to our Greenlanders! Defective as some of them still are, yet the difference betwixt them and the savages is unspeakably great.”

But still the testimony of the Missionaries and believing Greenlanders among the Heathen was not in vain; for, at the approach of winter, several families came to live at New Herrnhuth; and, at the end of the year, these were joined by several Greenlanders who had been led to serious reflection concerning their state, eight years before, at the time of the awakening in Kangek; whence it appeared that, when the gospel once takes root, even in the hearts of ignorant savages, it ceases not to grow and flourish till it has produced the fruits of righteousness.

While the brethren regarded with pleasure these accessions to the numbers of the congregation, they rejoiced still more in the growing spirituality of their people. One of the Missionaries wrote thus concerning them: “We have at present an exceeding blessed time in Greenland; such a season we could form no conception of, some years ago. The Lord hath done more for us, than we knew how to pray for. Our heart often dissolves within us, on account of the stream of life which is poured forth upon this people, and which breaks through all opposition. We are frequently filled with shame, and are astonished when we behold a people, who were lately so savage, stupid, and insensible, now so sensibly affected at speaking or singing of the sufferings of Jesus, that tears of love and joy roll in streams down their cheeks; and that a people, who usually never settle long in one place, are



now collected into a congregation; and, when they go to sea, remain still as near as possible to our place, and if they chance to be from four to six leagues off, come however almost all to their meetings on Sunday, and, like children, desire to be fed with the blessed doctrine of the wounds of Jesus. When the joyful message is carried to one of them, that he is to be received or baptized, he has scarce patience to wait the happy hour; and it is discernible in his countenance, which formerly was savage, dark, and hideous, but now clear, agreeable and lamb-like, that inwardly a greater change must have been wrought, than can be conceived by us."

This year, eight of the baptized fell asleep in Jesus. One of these was an aged woman, named Eve. When she was asked, in her tedious sickness, how she did? her answer was, "Here I lie, and my inward part converses with my bleeding Lamb, and I long ardently soon to kiss his wounds." When it was thought she had lost her speech, it was discernible in her countenance that, instead of common death-pangs, she was occupied in happy meditations; at one time she pointed with her hands upwards, as if she would grasp at something, and immediately began to speak again, and said, "Ah! what a clear light! See the Lamb! How bright his wounds shine! Now I go!" and soon after she expired. Seven more of the congregation died this year, over whom the Missionaries could rejoice, as having fallen asleep in Jesus.

As some of the principal occurrences in the history of the Greenland congregation, which took place in the year 1749, are recorded in the memoirs of converted Greenlanders, appended to this volume, we shall here pass it over, merely remarking that the general course of the congregation, during this period, may be described in the words of Acts ix. 31—"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Neither do we find that many occurrences materially differing from those which have been already related, in the history of previous periods, happened during the two next years. The congregation continued steadily



to increase; the baptized, with few exceptions, adorned their profession of the gospel by a holy life; while their edifying deaths shewed that the Lord, in whom they trusted, had indeed swallowed up death in victory. Some events, however, in the history of this period, deserve to be particularly mentioned, on account of the instruction contained in them.

The first anecdote which we shall record in this place, reminds us of the natural disinclination of the human heart to trust God for a temporal supply, in the use of means which lie within the limits of his revealed will. In January and February, when there is commonly the greatest scarcity, such an immense flock of willocks visited the islands, that they could be driven on shore, and caught with the hand. The consequence of this superfluity was pretty much the same as that of the manna in the wilderness. The Greenlanders on Saturday evening brought home such quantities of them, that their bodies and kayaks were filled with forty or fifty a-piece. Many were consequently enticed to set out early on Sunday morning, in quest of more. But, in the evening, they brought back only weary limbs; and their failure was represented to them as a silent reproof for not being contented with the plenteous supply of the former day, but breaking the Sabbath out of an inordinate desire for more. Alas! how many professing Christians, in our own country, without having any such plea of necessity as had the poor Greenlanders, systematically devote a portion of the Sabbath to their worldly avocations! Such, however, are Christians in name only, and their character will generally be found to correspond to that which the prophet has drawn of the Sabbath-breakers of his day—"Saying, when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos viii. 5.

The converted Greenlanders manifested a great desire to be admitted to the participation of the Lord's supper; and it is evident, from their own declarations, that this desire originated, not from that senseless admiration of a mere external rite which we frequently see in professing Christians, but from viewing this di-



vine ordinance as a channel through which the grace of Christ is communicated to his believing people. "We desire to be admitted to this most intimate fellowship with our Saviour," would these poor people say, "because we observe something particular in the life and conduct of those who enjoy that privilege, and, especially after their meeting, we can read in their countenances that they must have enjoyed something unspeakably happy." Observe how divine ordinances are recommended to others, by the holy and consistent conduct of those who participate in them. What a fearful condemnation awaits those who, by a contrary behaviour, cause the Lord's appointments to be abhorred! "Woe unto the world because of offences; for it must needs be that offences will come, but woe unto that man by whom the offence cometh." The assembly of Greenland communicants at the Lord's supper, on Good Friday, 1758, consisted exactly of a hundred persons. How must the hearts of the faithful Missionaries have been cheered, by beholding such a goodly assemblage! One family alone was absent: they had gone out without the knowledge of the brethren; and hearing, on their return, that they had missed the holy communion, they shed floods of tears. The wife supposed that, by absenting herself from the Lord's supper, she had forfeited her right to attend the other meetings of the communicants, but upon being told that she had permission to go to them, she replied, "Now my heart is somewhat easier than before." Surely this poor people felt that a day in God's "courts is better than a thousand," Psalm lxxxiv.

In the year 1751, eleven converted Greenlanders passed out of time into eternity: they all departed in peaceful and confident reliance on their Almighty Saviour. It may be profitable to notice a few particulars in the life and death of some of them.

Jonathan, whose heathen name was Kays, was a very singular man: humble, courteous, and cheerful, the useful services which he rendered to the congregation, as a native assistant, caused the brethren to feel his loss very much. Indeed, Jonathan was generally loved and respected. His funeral was attended by about two hundred persons, chiefly Greenlanders, whose



tears testified the sincerity of their affection for the deceased.

The next person whom we find particularly noticed, who died at this time, is Sophia. This woman first heard the gospel at Kangek, in the year 1742, and the Lord opened her heart to understand it, so that she was always an attentive hearer. When the Missionaries went to visit the heathen in her neighbourhood, she received them with joy, and frequently lodged them in her hut for a fortnight. But in a short time she was obliged to leave Kangek, and travel 200 leagues northward with her husband, who had at this time no relish for the gospel. However, after much intreaty, she prevailed upon him to reside in the neighbourhood of New Herrnhuth; but, as there appeared no probability of her being able to become an actual resident in the settlement, the Missionaries made an exception to the general rule, and, in spring, 1744, baptized her at her place of abode, among the Heathen at Kangek. Amidst all the temptations to which she was exposed in her sojourn among the savages, she steadfastly adhered to her unseen Lord and Saviour; and, at length, the prejudices of her husband were so overcome by her exemplary behaviour, that, in the autumn of the same year, he was induced to remove with his whole family to New Herrnhuth. In the history of this poor Greenland woman, we have a beautiful illustration of the words of the Apostle—"Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear," 1 Pet. iii. 1, 2.

In 1748, Sophia was admitted to the Lord's supper. "She loved," writes Mr. Crantz, "her nation tenderly, and was a great benefactress. Her heart was tenderly affected and penetrated by the merits and wounds of Jesus, nor could she be silent about the grace and happiness she experienced therein, but from time to time delivered her testimony of the grace in the blood of Jesus, to upwards of a thousand people, and confirmed it by her unblemished and cheerful life and conversation."

Nor was it only in their life that the Greenlanders



testified the excellency of the gospel. One of the individuals who died this year cried out several times, just before he expired, "Ah! what blessedness it is to have a happy heart! Now I shall soon be with my Saviour."

We cannot dismiss the history of this period of the Greenland Missions, without some notice of the Danish Missionary, Mr. Drachart, who, in company with Matthew Stach, returned to Europe, in 1751. This devoted servant of Christ came to Greenland in 1739. There he became acquainted with the Moravian Missionaries, and with them, and his colleagues of his own communion, laboured harmoniously in the service of the heathen for nearly thirteen years. These men of God honoured each other as fathers, and loved each other as brethren. They assisted each other with counsel and deed, particularly in leading the awakened souls to Jesus; and no jarring of opinions, or controversial bickerings, were ever observed among them or their people.

Nor was this sweet harmony secured by the compromise of principle on either side. Each party proceeded according to the rules of the communion to which they respectively belonged, but each party seems to have fully imbibed the spirit which pervades the fourteenth chapter of Romans, that "most healing discourse," as an old writer terms it, and to which we refer the reader. In a word, the Missionaries experimentally knew the meaning of the Apostle's words—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," Gal. vi. 14, 15. And, like him, they could heartily add, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." This unity of spirit gave great effect to their ministry. Nor was it only in the immediate field of their labours, that the blessed influence of this unity of spirit among the Greenland Missionaries was felt. Mr. Crantz, a member of the Brethren's Church in Moravia, writes in reference to it: "I still remember with what pleasure the late ordinary of the Brethren read, in the yearly accounts from Greenland, the report of the



sameness of principle, and unanimity in labour, between these two missions; how he extolled it, and recommended it, as worthy of imitation; and how earnestly he exhorted our brethren to continue in this course. This he also testified publicly: in his Annotations on Dr. Weisseman's Ecclesiastical History, he says, 'The internal harmony between the Brethren and the Lutherans there is one of the greatest beauties in Davis's Straits.'

That this Christ-like spirit continued to exist, after Mr. Drachart's departure, among the Danish and Moravian Missionaries, is abundantly evident from the following letter, written in 1738, by one of the former, in reply to a letter received from the brethren at New Herrnhuth, by the hands of some converted Greenlanders returning from that place.

"Sincerely beloved friend and brother in our common Saviour!

"I am greatly obliged to you, and owe you my best thanks, for your kind letter by the baptized Greenlanders, who arrived here last autumn; and, having an opportunity by some Greenlanders going into your parts, I now transmit you my acknowledgments by these few lines, with the utmost integrity and affection.

"It gave me great joy, and excited me to bless and praise the Lord, when I saw by your letter, and heard by the verbal relation of the Greenlanders, that the faithful Saviour daily accomplishes his gracious promises, and blesses the publication of the gospel of his death and blood to many souls, whom, as the true Friend of men, he attracts and allures to himself, as a reward for the anguish and distress which he underwent for them; and also that in general he is daily near to you, my dear brethren, with the blessed fruits and effects of his death and blood.

"With respect to me, poor creature, I can praise my merciful Saviour, that I know and believe, all my salvation depends on my knowing the crucified Jesus, and being found in him, and that I have a righteousness not made up of good works and external piety, but by faith in Jesus Christ, with which alone I can go to meet the resurrection of the dead. This is also what I incessantly declare to the poor Greenlanders, according to



the grace and power that our dear Saviour himself endows me with. I also tell them the unfathomable riches of the grace of Jesus, for all that turn to him as poor lost sinners, and accept in faith the atonement and reconciliation which he made by his agony and bloodshedding. And this last winter he has blessed this simple word of the cross to some souls, who have a feeling in their hearts that they need a Saviour, and whom I have baptized. These, and the children born to the Greenlanders baptized before, amount to thirty-five souls. May the benign Saviour, who has begun to lead them to the blessed knowledge of his grace, reveal himself further to their poor hearts, as him that imparts salvation and happiness. May he grant them to experience what power lies in his blood to forgive, purify, and sanctify them, yea, to make them perfectly happy in time and eternity.

“In the spring of the year 1752, an epidemical disease raged among the Greenlanders in our neighbourhood, of which half the baptized people, and an incredible number of the heathen, died very suddenly. This mortality lasted the whole summer, but towards autumn most of them withdrew further north, where, it seems, death followed, and cut off most of them. But mercy has hitherto spared mine, and those that dwell with me.

“Now, my dear friend and brother, pray greet your whole house, and all that love the Lord Jesus, from me, your poor but sincerely affectionate brother, through the grace of our Saviour. May the grace of our Lord Jesus be with you all, and grant you to enjoy daily the fruits of his death and blood. Think also on me, when you lie in the dust at our Saviour's feet, and pray for me. This good hope I have in you, (O that I could but see you and speak with you!) and in this hope I conclude, with repeated hearty salutations from me and my colleagues, and renewed wishes of every blessing for soul and body, and remain,” &c.

Declining health, and the desire of placing his children at school in Europe, were the reasons which induced Mr. Drachart to believe it to be his Lord's will, that he should leave Greenland at this time; his name, however, was long retained in the grateful recollections of both Europeans and Greenlanders. His sermons,



“concerning God, and our Saviour Jesus Christ, through whose atonement and all-sufficient satisfaction all poor sinners may attain to life and happiness,” were the means of making wise unto salvation many of the Europeans belonging to the colony with which he was connected. Several of these were once very ignorant and profligate; but, having been brought to the knowledge of the Lord, their holy life tended greatly to recommend the gospel to the heathen, from among whom a little flock of believers, who lived together that they might enjoy the benefit of regular instruction, was collected by the labours of Mr. Drachart. Nor was it among these only that the fruit of Mr. Drachart’s ministry appeared. His instructions made a lasting impression upon many Greenlanders, who still continued to live among their heathen countrymen; and several of these poor people, in their last moments, were able to testify that Jesus Christ was indeed mighty to save. Mr. Crantz particularly records one instance of this, which we give in his own words. “A long time after Mr. Drachart left the colony, a man baptized by him was taken ill, and one of our brethren was desired to bleed him. The present Missionary, who was not yet master of the language, requested that the sick man might be comforted out of the word of God. Accordingly, the brother asked him how he felt his heart disposed. He answered, ‘I meditate on our Saviour, who died for me, and I kiss the wounds in his hands and feet. I call frequently to mind, nor can I forget, what I heard when Pellisingsok\* was here and baptized me.’ Upon being asked, further, whether he could depart this life in firm reliance on our Saviour, he answered, ‘O yes, for He hath purchased me with his precious blood.’” What encouragement does this little anecdote afford to those who labour in the gospel!

The winter of 1752 was one of the most dreadful ever known in Greenland. “The cold,” writes Mr. Crantz, “was perfectly horrible, and held from February till towards Easter with little intermission; so that the inlets were frozen over, and blocked up with ice to

\* The little minister, the name by which Mr. Drachart was known among the Greenlanders.



such a degree, that oftentimes not a kayak could stir in the water; and not only so, but the weather was so unsettled, and attended with such frequent storms, snow, and rain, that the Greenlanders could seldom go abroad, and when they did, were not sure of their lives one day, and came home with their hands and faces frozen, but seldom with one single bird."

This year is also remarkable in the annals of the Greenland Mission, for the visitation of Johannes de Watteville, one of the bishops of the Brethren's Church. This good bishop sailed from Europe, May 1st, in company with Matthew Stach, who had returned to Europe the preceding year, in the hope that an opening might be made for the planting of a Mission on the coast of Labrador. After a dangerous voyage, they arrived off the coast of Greenland, June 18th. "It appeared very curious to me," writes this good man in his diary, "when I saw the Greenlanders swimming about the sea in their kayaks, like ducks, in the midst of such high waves and hard winds, and withal so swift, that they always kept before the ship, though they were often half under water. Then we sailed between Kangek and the Kookøernen, through the north passage into Ball's River. The increasing wind, which at last grew to a little storm, obliged us to take in one sail after the other, and yet the ship, with one half-sail spread, flew by one island after another like an arrow. When I got the first sight of our dear New Herrnhuth, my heart grew exceeding soft, and the tears gushed into my eyes. I had a particular impression of our to-day's texts: the watch-word was—'Upon Mount Zion shall be deliverance, and there shall be holiness,' Obad. 17. 'This also is one of the mounts of the Lord.' And the word of our Saviour was Matt. xxiii. 37—'As a hen gathereth her chickens under her wings.' This was just according to our wish, at our arrival among these bare and barren mountains. About one o'clock in the afternoon, we came into the haven with a hard wind and rain. Scarce had we dropped anchor, before our brother Beck came on board, the rest not being at home. I was just going up the steps, not knowing that any of the Brethren were come, as he came down, and thus he ran into my arms, and I embraced him before



he knew who I was ; but when he looked at me, he was quite transported with joy, and began to weep like a child. This sudden emotion of joy had such an effect upon him, that he lost his ague directly, from a fit of which he was then just risen. In the mean time, the ship was moored with a cable to great iron rings driven into the rocks, and the storm rose to such a degree, that we were obliged to be drawn ashore in a boat with a rope. Thus we set foot on Greenland ground in the name of Jesus, and walked a mile to New Herrnhuth."

The rest of the Brethren were on a visiting excursion among the Greenlanders living at Kookøernen, when they spied the ship which carried their bishop and fellow-labourer ; but, as the wind was too strong to permit them to venture out to sea in their boat, they despatched Nathaniel, one of their baptized Greenlanders, in his kayak, telling him to row alongside the ship, and bring them information who had come in her. His report was, that he saw Mathersoak (that is, the tall Matthew, by way of distinction from another of the same name,) and somebody else with him, who looked very loving. The faithful bishop was then musing with delight on the good which the Lord was doing for the poor inhabitants of Greenland, and the benevolent emotions of his heart so beamed through his countenance, that Nathaniel could not but observe it.

As the Brethren returned to New Herrnhuth, in company with Nathaniel, they met the bishop, when Nathaniel shouted with joy, *Johannes Assersok tikararpasa*, "Johannes the loving is come to see you." Since that time, the bishop has always been distinguished, among the Greenlanders, by the name of *Johannes Assersok*, "Johannes the loving." How precious are such little anecdotes as these, illustrative of the generous and disinterested affection which prevails among true Christians ! how valuable is any incident, the relation of which constrains us involuntarily to exclaim, "How these Christians love one another !"

The bishop remained in Greenland until the month of August, during which time he was busily employed in making various regulations relative to the internal government of the congregation, in visiting the Greenland families in their tents, in conversing with them.



and preaching to them, through the medium of an interpreter. "I cannot express," he writes, "how my heart was affected at the sight of a congregation of Jesus gathered out of this nation, and many a tear was pressed out by my tenderness towards them." In another place he writes, "I was seldom half an hour without being visited by the Greenlanders, who often truly refreshed me by their friendly mien and manner, though I could not understand their words." But the time of his departure had now arrived.

The following extracts from his journal, descriptive of the emotions with which that event was accompanied, will, doubtless, gratify the reader.

"The 9th, the ship had been long ready for sailing, but contrary winds detained her. Therefore we continued revising the hymns, and finished the whole to-day. At present it contains the litanies, some liturgies, and above a hundred entire hymns and single verses; and the Greenlanders have learned most of them by heart through their frequent use. The greatest part of them staid together here since last Sunday, to await our departure. But, as it was deferred, I was scrupulous of encroaching on their few summer days, I therefore advised them to set off to their providing-places. It would have been more convenient for me to have taken leave of them all at once; and yet there was a blessing, of a peculiarly tender nature, in the parting adieu with one family after another. Innumerable tears were shed on both sides, but I shall particularly retain an indelible impression of the last interviews with Peter, Nathaniel, Matthew, and Andrew, and the declarations they made of their whole heart and mind. I am often amazed at what our Saviour has really done on this nation, notwithstanding all their defects and infirmities.

"August 11, I had many a happy interlocution with my dear Lord about Greenland, where I have now spent above eight weeks with such satisfaction. To-day, a good deal of ice drove into the inlet, and the Greenlanders brought an account from the islands, that the sea, without, was quite full of it. If the south wind, which brings the ice up hither, had continued some days longer, we must have given up all thoughts



of a speedy departure; but to-day the wind veered to the west, and in the evening to the north, and carried out most of the ice to sea again. As now the wind favoured our sailing, I kept my farewell discourse in the evening, and concluded with that verse:

“ ‘ The wounds for us endur’d  
On thy whole body, Lord,  
And thy bitter passion,  
According to thy word,  
Preserve thy congregation,  
Till thou com’st again,  
Prince of the Church once slain.’

“ August 12, at five o’clock in the morning, we were called aboard the ship. The Greenland congregation was just assembling to their morning meeting, and, after a short discourse, I took a tender leave of them all. They are certainly what the to-day’s watch-word, Num. viii. 10, speaks of, a gift which the Lord our God has previously taken to himself out of the nation, as the reward of his bitter suffering and dying: they are indisputably his, a people in whom their Creator glories, because they have been purchased by him at such a costly price. To him, to his Father, and to the Holy Ghost, I committed them in a farewell blessing, bedewed with many tears.

“ At my departure, the number of the still living baptized inhabitants amounted to 300, and those that are gone home to 53. During my abode there, 10 were baptized, and since the departure of the ship the preceding year, 68 had been baptized, and 17 departed this life. The number of the communicants was 120, and the sum total of all the inhabitants 330, and there were then hopes that a considerable number of strangers would move to them this autumn.

“ Before I went aboard, I visited the sick Greenland brother Joseph, and blessed him before his departure. Our Greenlanders ran about us, and shewed their tender love and gratitude in a thousand ways. During our passage to the ship, the rocks stood lined with women and children, and a great number of men escorted us in their kayaks. About eight, we sailed out of the haven, at nine, passed our house, saluted the



colony, and at ten, our brethren and the Greenlanders took their last leave of us at Kangek."

The visitation of this faithful bishop was long retained in the grateful recollection of the believing Greenlanders. The following letter, which he received from one of them several years after, shews that, to the writer at least, he had come in the fulness of the blessing of the Gospel of Christ. The subjoined translation of this letter, which is quite literal, expresses, Mr. Crantz informs us, the idiom of the Greenland language; but, what is infinitely more important, it exhibits the simplicity and fervour of Greenland piety.

"My dear Johannes Assersok (that is, "full of love"),

"How much thou didst love me, when thou wast here with us, I cannot forget; because thou gavest food to my soul, when thou concerning the Saviour's blood and death and wounds often didst instruct me. These thy words did pervade my heart in such a manner, that since that time I nothing besides can relish. No other thing can rejoice me, but the Redeemer's death, his passion, his blood and his wounds; these alone can yield me joy. For my poor heart, I also nothing else will have, this suffices me entirely. That in company with thy and my beloved *Hannese* (Beck) and his wife, I came to this place, thou knowest already. And since according to the will of the Saviour, it was so to be, he gives me words also to the baptized ones and likewise that to the heathens I speak such words, as are pleasing to hear, and relishing to their hearts. A little I will however acquaint thee, what words I make use of when to the heathens I speak. It is in this manner: Formerly I was just as you are, an ignorant and wicked man; and to this hour I have in my inner parts nothing good of myself. But the Redeemer has sought and found me, and by his word called me, and chosen me, and from the heathens set me free, and to the congregation of the faithful brought me. And when I was yet a miserable man, he, by his Spirit, instructed me, and through his blood washed away my sins, he set me free from the slavery of all sins, from death and from satan's power. But wherewith hath he



redeemed me? With his own blood inestimable; and with his innocent sufferings and death. Hark ye! so exceedingly has the Saviour loved mankind, in order that they might become his property. If your hearts to him now you will surrender, then he will himself prepare them, and make you happy. Thus I use to speak to them. Thou knowest also, that when thou wast here, I obtained a helpmate by God's will. Before his eyes we both live contented; and the love of us both towards him increases. Towards each other we are friendly (*or* sociable). And all that we have to transact, we do it before our Saviour's eyes. It is indeed exceeding agreeable, when married people together before our Saviour live happy, and prove a help to one another in all things.

“I that live at Lichtenfels, A. K.”

Directly after the departure of the ship, a sickness broke out among the Greenlanders, attended with a violent head-ache, and a pain in the breast and stitches in the side. By this disorder, many awakened heathen in the neighbouring islands, and thirty of the baptized, some of whom were the brethren's most useful helpers, were transplanted into eternity. The sickness was the most violent from the middle of August till the middle of October, so that once there were three corpses to be interred at the same time. And many times, when the teachers came from one burying, they were called to impart the valedictory blessing to another expiring soul. Thus they had enough to do with caring for the sick, whom they were obliged to furnish with medicines and with proper waiting and nursing, and they themselves had, most of them, some attacks of the same malady. However, their arduous service was much alleviated by the care the Greenlanders sojourning in the Sound took, to bring most of the sick directly home; and those that could not be brought across the inlet without danger, were carefully visited there.

We shall only mention a few particulars of some of those that departed this life, as they are recorded in the diary of the Missionaries.

Among these was “Nathaniel, one of the first baptized, communicants, and helpers. He had an active



spirit, a heart enamoured with the sufferings of Jesus, and was a blessed preacher of his merit and wounds, and many souls were brought to our Saviour by his testimony. He was diligent and faithful in every thing committed to him. We had the pleasure to see him ever satisfied and patient in his domestic affairs, which were a little cramped and cumbersome. He bore such a respectable character, that no creature, neither Christian nor infidel, neither European nor Greenlander, could help loving and honouring him. And amidst all this, he had lowly thoughts of himself, and loved and honoured his brethren from his heart. In a letter he dictated this year, he expressed the state of his heart in the following words :

“ I kiss you in love from the bottom of my heart, because our Saviour has made me happy. But my happiness does not spring from myself. My heart would have no joy, and could think nothing good, if he did not let me feel his blood. He has brought me into the fellowship of those that eat his flesh and drink his blood, and this joy melts me into tears. I have given my whole heart to him, and will no more turn my eye from him. I love our Saviour and his wounds very much. But I know too that I am a sinner, and I wish my heart may feel this also continually ; for I am very desirous of having it always truly tender. I, poor child, beg him to moisten it constantly with his blood.”

His sickness was pleuritic stitches, yet it seemed as if he would recover again, as he did a year before, but a sudden fit of the apoplexy disappointed all the hopes of the Brethren. His funeral was attended by a great crowd of Greenlanders, each of whom seemed anxious to shew their love to the dear deceased, by bringing a stone or a sod to cover his ashes : among those who were most forward in assisting to erect his tomb, were some Greenlanders who had been awakened by his testimony, and who happened to be at New Herrnhuth at the time of his death ; their anxiety to assist on this occasion is the more worthy of notice, as such kind of work is in common not reckoned suitable employment for Greenland men. The funeral sermon was preached on 1 Thes. iv. 13—“ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope,” &c.



Another who died at this time, was Matthew Kajarnak, the late Samuel's son, and one of the four first converts who were baptized at New Herrnhuth. Soon after his baptism, he was obliged to fly with his father to the South. After his father's return, he staid two years with his friends there, and was the means of the salvation of many Greenlanders. In 1747, he made a visit to Europe, where he was admitted to the Lord's supper. In 1749, he came back, and afterwards was employed as a congregation-servant and helper, which proved of spiritual benefit to himself and others. In the beginning of this year he married, and gave hopes of a very exemplary deportment in that state. When the piercing cold abated, in spring, a season at which the Greenlanders are very subject to feverish attacks, he lay so ill, with stitches in his side, that even then the Brethren gave up all hopes of his recovery. But he was permitted, before he fell asleep, to participate in the blessing bestowed upon the congregation, through the above-mentioned visitation of the bishop. In reference to that event, he writes as follows: "We have rejoiced exceedingly at Johannes Assersok's visit. When he spoke the first time in our meeting-hall, my eyes were not dry, so near did I feel our Saviour. I can say with truth, that I am very happy, yea, much more so than at the time when I was with you. Since then, our Saviour has done a great deal upon my heart. I can rejoice in him, when I represent him to myself with all his wounds. Worthless as I am, I know not what to do else but thank him. Our Saviour is exceeding lovely, and my comfort in him will never have an end. I often think on my having seen you, but now I never expect to see you any more till we go to our Saviour. His open side is the sanctuary where we shall meet together again."

Concerning this converted heathen the Missionaries write: "He had a clear, discerning mind, a brisk, active temper, and a soft, melted heart, and was a wonder to us all. His end was edifying. The Lamb and his wounds was the only thing he spoke of in his sickness, and which gave him any joy. Once, when somebody asked him how he did, he pointed with his finger towards his hand, to intimate that he was meditating



on the wounds of Jesus. Soon after he recovered his voice again, and began to speak in German: 'I love our Saviour exceedingly. I am very glad that I shall soon go to him; wilt thou not soon come too?' Then he desired them to sing German and Greenland verses. At last he kissed the Missionary's hand, and said, 'I love thee very much.' Directly after, it seemed as if his breath would stop its motion, but he opened his eyes once more, looked round, and began to sing, 'Sleep in the Lamb's safeguard,' &c., but the tongue had no strength to go any further. These were his last words: we sung that same verse to the end, and then, during the words, 'The soul of Christ thee sanctify,' &c. he slept so softly away, that it was scarce to be perceived. His name will never be mentioned among us without the most pleasing sentiments of affection, though it will always revive the pain at his loss."

Among others who departed in this sickness, we find a boy named Jonas particularly noticed. He was baptized this summer, and brought home sick. When one of the Missionaries was called to him, he could say no more than this, "I long to go to our Saviour." He desired to be dressed in his burying suit, viz. his best furs, and soon after expired softly.

In this trying season, one of the Missionaries was called to an old sick Greenlander, who began to weep bitterly, and said, "I promised the minister, that I would be our Saviour's, but afterwards I was almost continually among the wild people; and though I and my son often spoke and sung together about our Saviour, when we were alone in the country, yet I often forgot him. Therefore I am not certain now whether he will accept of me." The Missionary encouraged him from the word of God, and directed him to the sinner's Friend, who shed his blood for him; the old grey-headed man was much comforted, and in two days afterwards he left the world in a firm and joyful reliance upon our Saviour.

The last individual who entered into eternity at this time, whose end we shall particularly notice, was an old widow named Ruth. She was brought to New Herrnhuth very sick, from a considerable distance: she lived but a short time after her arrival, and although



able to speak but little, her words bore satisfactory testimony of the kindness and love of our Saviour to her soul. "You will probably think," said this dying saint to the Missionaries, "that I have quite forgotten our Saviour, because I could come to you so seldom this summer; but, believe me, I have really had a happy communion with him, though absent, and can go to him with joy."

How different the conduct of the believing Greenlanders under this sore visitation, from that of their unbelieving countrymen on a similar occasion, as recorded in Chap. III. of this volume! (See page 58.) On that occasion, we are told, "The old people indeed cried to God in their distress, as well as they knew how; but when, notwithstanding, it grew worse, they uttered impatient, desponding, nay, blasphemous speeches; would hear of no patience or resignation to the will of God, nor accept of any admonition to commit their souls to the faithful Shepherd, but died away in unbelief." How different the spirit of the believing Greenlanders! We find old and young crying unto the Lord in their trouble, knowing his true character, as revealed in Christ; and as their sickness increased, and the prospect of death approached, we find their confidence increasing also. While drinking in the refreshing truths of the Gospel from their teachers, they commit themselves in full and joyful assurance of faith to their unseen Redeemer. If it be asked how such an entire revolution was produced in their minds, we answer, simply by the effectual working of the sovereign grace of God: that grace enabled them to behold the glory of the once crucified Jesus; and in the knowledge of his bitter agony endured for them, they felt a weight of divine love, which, placed in the scale with their afflictions, made them light indeed.

How richly the Missionaries also were comforted at this trying season, appears in the following extract from their diary. "What shall we say to it, that our dear Lord begins to reap so plentifully in his harvest? On the one hand, we hail our brethren and sisters to their everlasting rest in his arms and bosom; but on the other, we feel our loving attachment to them, and a pain which no one can take ill at the loss of so many



faithful and exemplary hearts, and some of them our blessed fellow-labourers. It is a very singular time among us. They go so willingly, so happily, and so joyfully out of the world, that we must needs wonder at it: some of them have scarce patience till the hour of their dismissal strikes. This their happy state of heart very much moderates and allays our smart at our temporary loss; and besides, our dear Lord again essays to replenish the number of those he has called home; for, but this very day, eight souls are come to stay with us. It is a real wonder that any creature can resolve to come to us at this time, when it is every where known, that some one dies with us almost every day. But the heathens themselves see that true, vital Christianity is a happy thing. The edifying end of their country people preaches this to them, and confirms the testimony that they have heard from some of them at certain times with affected hearts, and also convinces them of the truth of these lines:

“ ‘ Christ’s kingdom is not fancy’s scheme,  
Nor yet a midnight’s empty dream,  
As some say in profane derision.’ ”

As the principal events which marked the course of the Mission in Greenland, during its twenty-first year, are brought before the reader in the biographical sketches which close this volume, we pass them over without farther notice in this place.

But the following year, 1754, writes Mr. Crantz, “ was remarkable beyond all others, in that the Lord, in his wisdom (often unsearchable to man,) was pleased so to visit the Greenland congregation, that near sixty baptized, without reckoning the unbaptized catechumens, were translated out of time into a happy eternity, which never happened to such an amount, before nor since. No month, but January and December, was free from instances of mortality.”

The burials which occurred in New Herrnhuth were very frequent: once, three corpses were laid in the silent tomb at one time. But the patient and peaceful hope, if not joy, with which the poor Greenlanders passed through the dark valley of the shadow of death, enabled the Missionaries, as on former occasions, soon



to dry the tears which natural affection had wrung from them, and to rejoice over the memory of the departed, as over those, who, having died in the Lord, had entered upon an eternity of blessedness.

Nor was it only in the happy departure of the deceased, that the excellence of the grace of Christ bestowed upon the Greenland congregation was manifested; this destructive distemper was farther made the occasion of demonstrating the excellence of that grace, in the ready liberality of the survivors, in providing for the orphans and widows of their departed brethren.

In this work of benevolence, the Missionaries took the lead, and were aided by the cheerful co-operation of the Greenland families; and it is remarkable, that the poorer Greenlanders contributed more largely towards the support of the widows and orphans of their deceased brethren, than those whose means were more abundant—a striking illustration of the tendency of riches to harden the heart: “How hardly shall they that have riches enter into the kingdom of God!” And we find that those Christians who were “rich in this world,” needed a special charge to be “ready to distribute.” Alas! that any reasonable being should be found to covet, for himself or his children, that which either raises a barrier against his admission to the kingdom of God, or proves a snare to him, when, through the grace of God, he has entered, tempting him to such conduct as brings dishonour upon that holy name by which he is called.

The first care of the Greenland congregation was, to provide hunting implements for the orphans, in order that, being trained up in habits of industry, they should be enabled eventually to provide for themselves and their families. If there was a grown son still left in a family, he had the maintenance of his mother and his brothers and sisters assigned to him. Other rising children were distributed in other families, to be trained up to the Greenland manual occupations. But those that could not yet serve in the families, staid still with their mothers; or, if the poor children were bereaved of their mother too, they were given in charge to some other Greenland sisters to be educated, and if there were any infants, they were obliged in their turns to



nurse them. The Greenland mothers, in their heathen state, could not be induced to nurse the child of another woman, thinking that their own infant possesses an exclusive right (with which no feelings of compassion for another should interfere,) to the love and nourishment of their bosom. And so far is this notion carried, that an unfortunate father, that cannot bear to see the lingering death of his motherless infant, has no other alternative than to bury it alive directly, because he can procure no proper aliment to sustain its feeble nature. Therefore the reader may be assured, that it is no small conquest of grace, when a baptized Greenland woman suckles a strange child.

We would here refer the reader to the statement contained in pages 19 and 20 of this volume, as to the treatment of widows and orphans by the heathen Greenlanders, comparing that with the above, it furnishes a striking illustration of the influence of vital Christianity upon the social happiness of a people.

During the years 1755 and 1756, the congregation continued to increase; we find, however, nothing peculiarly striking recorded in the history of that period, except a famine, in which several of the heathen Greenlanders perished. In the year 1757, the country was again visited with the same calamity. The Christian Greenlanders were not only preserved from perishing by hunger at this distressing season, but were enabled to render considerable assistance to their famishing countrymen; and in witnessing such good effects of the industrious and frugal habits which Christianity had taught them, they learned that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come."

But the sufferings of the poor heathen were dreadful in the extreme. Several of them, compelled by hunger, came to New Herrnhuth in the beginning of the year; and the Missionaries were pained to hear continually the most lamentable accounts of children perishing with hunger in one place, and old helpless people being buried alive in another. The following extract from the Missionaries' diary exhibits a lamentable picture of human suffering.

"March 23, we set out on our journey. Though



the sea still smoked vehemently with cold, yet the wind was favourable, and we soon reached Kangek. The Southland strangers received us kindly, and heard our word gladly. We passed farther to a house, which, for want of blubber, the people had long since forsaken,\* and sold the timber to us. Near the house, we found fifteen persons, half starved to death, lying in such a small and low provision-house, that we could not stand upright in it, but were forced to creep in on our hands and feet. They lay one upon another all manner of ways, only to keep themselves warm. They had no fire, nor the least morsel to eat. For very faintness they did not care to lift up themselves, or speak with us. At length a man brought a couple of fish from the sea. A girl took one of them, raw as it was, tore it to pieces with her teeth, and gorged it down with violence. She looked as pale as death, and was ghastly to behold. Four children of these people were already starved to death. We distributed among them a share of our small pittance, and advised them to go to our land; which they seemed a little unwilling to do, as they never had any inclination for the Gospel, and always avoided all communication with our Greenlanders."

It might have been expected that this great famine would have driven the Greenlanders in crowds to New Herrnhuth, at least with the pretence of a desire after conversion. But this was not the case. Some indeed came for the sake of food, but as soon as their hunger was satisfied, they hasted away again as fast as possible; and the Missionaries observed, that so deep was the enmity of the heathen to their believing countrymen, that it was with difficulty they could bring themselves to crave their assistance; and though the heathen came and obtained relief, not one of them staid, although some of them had relations living at New Herrnhuth, who spared no pains to keep them; and the Missionaries were afterwards informed, that two of

\* When the Greenlanders have burned all their oil, or, as their phrase is, "the lamps must go out," with which they warm their houses and dress their victuals, they move into a close hole, which requires fewer lamps to warm it.



these individuals who had refused to take up their abode with their believing countrymen, were starved to death among the heathen.

One family, that had lived in the place before, came indeed again in their need, but soon went further. "It was therefore more and more discernible," observes Mr. Crantz, "that the true conversion of the heathen is a pure work of the Holy Ghost, and that neither external prosperity nor adversity, neither persuasion nor profit, is able to move and gain their hearts, till the Spirit of God himself, by the promulgation of the gospel, knocks at the heart, and is able to convince them solidly of their unhappy condition. On the other side, many instances have been produced, of such as have indeed run astray several years after this conviction, but yet at length, unurged by outward adversity, nay, even in their most prosperous circumstances, have been constrained to yield themselves to Him who had followed them without intermission."

Some circumstances, illustrative of human infirmity on the one hand, and the excellence of the grace of Christ on the other, which are recorded in this year's diary, must here be noticed.

When the season arrived for the administration of the Lord's supper, the Missionary writes—"Six were, for the present, obliged to forego the blessed participation of his flesh and blood in the holy sacrament, since, during their long absence in different parts, they had suffered their minds to be corrupted by the serpent from the simplicity that is in Christ, and thus fallen into circumstances which caused both us and them pain. Two people, who had walked quite unworthy of the Gospel, were obliged to be excluded all fellowship, which caused great weeping when it was made known in the public meeting. But now, though our pain was great because of these, our joy was still greater with respect to the most; in whom we found a heart sensible of its own poverty, hungry, and cleaving to their Lord, and they had suffered nothing to disturb their intercourse with their unseen Friend." The Brethren saw and heard afterwards from the Greenland helpers, what a salutary effect the chastisement had upon the exclu-



ded : and the misfortunes of others proved a lesson of wisdom to the helpers themselves, who were thus taught the bad consequences of acting according to one's own will, and in presumption on one's own strength.

The other circumstance relating to the Greenland congregation, to which allusion has been made, we relate in Mr. Crantz's own words.

“ Among the accounts read to them on the monthly congregation-days, some lives of children departed, in one or other of the European congregation, supplied them with peculiarly agreeable matter for shortening their long winter evenings in an edifying manner ; as likewise the account of the steadfastness of some Christians, in a state of vassalage, under the barbarous treatment of their lords ; again, the hard fate of the Negro slaves : and also the particular preservation of the churches in the troubles of the war, administered occasion to a variety of natural, though striking and simple reflections, from which they drew this thankful conclusion, that though they were in a wild, miserable, and unfriendly climate, yet they lived under a mild government, could serve their Saviour without molestation, and be preserved from so many calamities of the earth. Nothing touched them so deeply, as the demolition of the Indian congregation at Gnadenhutten, in Pennsylvania. And when a relation of some farther circumstances was given to the helpers at their next meeting—for instance, that, though some European brethren and sisters were burned, yet the Indians had time to escape to Bethlehem, and therefore only lost their property in the fire ; that these poor refugees, together with a multitude of people suffering under the effects of a similar calamity, were received in Bethlehem, and, by the assistance of some wealthy and compassionate neighbours, were fed and clothed ; this relation, I say, excited such an emotion among them, as caused them to weep heartily, and to make offers of raising also some contributions for clothing the naked, and feeding the hungry members of Christ. One said, ‘ I have a fine rein-deer skin, which I will give.’ Another, ‘ And I a pair of new rein-deer boots, which I will send.’ ‘ And I,’ said a third, ‘ will send them a seal, that they may have something to eat



and to burn.' Now, though their contributions, when turned into money, would be but of little value, yet the Missionaries did not choose to reject the mite, or rather the compassionate, willing heart of their poor Greenland brethren and sisters, but ordered the value of their presents (proffered with an equal measure of joy and tears,) to be sent by their brethren to the needy in America."

We have before seen how the once selfish Greenlanders were made to feel compassion for their suffering countrymen; in this anecdote, we see their benevolence taking a still wider range, and extending, not only to their brethren in America, but to those who had no claim upon their sympathy, but a participation in their common humanity. Could we ask one of them how this wondrous change of disposition was effected, he would doubtless reply, as an individual once did to a similar question, "This hand was shut fast by avarice, but the grace of Christ has opened it."



## CHAPTER VIII.

Establishment of a new Settlement—The first converts—Discourse of a Native Assistant—Conversation between a believing and a heathen Greenlander—Account of Susanna—Erection of a Mission-house and Church—Present state of the population in the neighbourhood of New Herrnhuth and Lichtenfels—Death of Matthew Stach—Another settlement established at Lichtenau—Rapid growth of the congregation—Death of John Beck.

IN relating the progress of Christian Missions in Greenland, we have arrived so far as the year 1758, at which period we find the Greenland congregation at New Herrnhuth augmented to four hundred individuals;\* and as the Missionaries thought that any farther increase in the number of individuals collected at this settlement, would render the maintenance of discipline very difficult, they wisely resolved to establish another station, about 100 miles to the south of New Herrnhuth. This settlement was begun under the guidance of Matthew Stach, whose experience and enterprising genius well qualified him for such an undertaking. The difficulties which he and the few Greenland families who accompanied him had to encounter, and the providential assistance which they received, are scarcely less remarkable than those which have been related in connexion with the establishment of New Herrnhuth. This new settlement was distinguished by the name of Lichtenfels. Here also a congregation was soon collected. The first converts from among the heathen were a family consisting of four persons, which came far from the South, and had been quite ignorant of the truths of salvation; yet was it given to them to believe, while many, who had been long hearing the word, remained

\* Besides these, nearly two hundred baptized Greenlanders had departed, as the Missionaries believed, into a blessed eternity.



unmoved by it. Thus, in every step of the progress of the conversion of the Greenlanders, we are constrained to say, "This is the finger of God." Indeed, the blessing of God rested in a special manner upon this new settlement. The congregation collected there, in the five first years, was more numerous than that collected at New Herrnhuth in the first fourteen years from the time of the arrival of the Brethren in Greenland. Among one of the earliest converts was a poor woman, who had often been much moved under the preaching of the gospel, but could not for a long time prevail upon her husband to fix his abode among the believing Greenlanders. At length, however, her intreaties prevailed, and her husband even determined to become a member of the congregation himself. Upon the arrival of this poor woman at Lichtenfels, she said, "I cannot express what I felt, when my husband said, 'Steer the boat to Kaumasok (Lichtenfels).' My heart was filled with joy, and my eyes with tears. Now I am here at last, where I have longed to be for so many years."

The discourses of some of the native assistants, whom the Lord raised up in this settlement, were often strikingly impressive. One of them expressed himself as follows: "How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world, he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word: to restore us poor creatures, he had to descend from heaven,—live and suffer as man,—tremble, and groan, and sweat bloody sweat,—and at last expire in torments,—that he might redeem us by his blood. Can any one, therefore, refrain from loving our Saviour, and devoting soul and body to his service?"

The annals of Lichtenfels furnish many anecdotes, most interesting to the Christian, as exhibiting the working of the human mind in reference to its Creator. We transcribe the following.

On one occasion, a strange heathen, while fishing in company with the Greenlanders from Lichtenfels, on a fine moonlight night, suddenly raising his eyes, with an air of singular astonishment, to the starry heavens,



exclaimed, "It must indeed have been a *Nallegarsoak* (a great lord), who made these things." "Yes," said a believing Greenlander, "it is a mighty Lord who created the sun, and the moon, and the stars, and this same Lord died on a cross for the salvation of men." "And," added he, "at the end of the world, when all these things, which now astonish you, shall be burned with fire, this Lord will take the believers to a blessed place, where they shall rejoice with him for ever. Should you, therefore, not like to become a believer?" The heathen gave no answer, but seemed merely to shudder at the idea of a universal conflagration.

This anecdote is interesting, as it shews the power of the gospel in turning the minds, even of those who do not receive it, to attend to the testimony which things visible bear to the eternal power and Godhead of their Creator. The exclamation of the heathen Greenlander plainly shews, that his mind had received such a direction from his intercourse with his believing countrymen. There are many living in proud rejection of the gospel, and boasting themselves in their knowledge of the power and providence of God, as if that knowledge had been obtained by a meritorious exercise of their own reason, who, had they lived in countries not enjoying the light of the Scriptures, would have manifested as much ignorance as their heathen neighbours, and have participated with them in their abominable idolatries. Persons calling themselves philosophers are little aware of the extent of their obligations to the Scriptures. "Vain man would be wise, though man be born like a wild ass's colt."

The first of the baptized Greenlanders who departed this life, at Lichtenfels, was the single sister Susanna. She was born at Innusuk, six miles from the settlement; and, after the death of her parents, she was taken under the protection of a relative, with whom she removed to the brethren in the year 1760. Her heart was deeply touched by the narrative of the sufferings of Jesus; she manifested much sensibility, and a placid serenity of mind; and, under the teaching of the Holy Spirit, she made daily advances in the experimental knowledge of the truths of Christianity.

The Brethren, however, being unwilling to admit



any to the visible church of whose sincerity they had not decisive proofs, deferred the baptism of this heathen for some time. Her feelings upon this occasion, expressed to her believing countrywomen, manifested at once the truth and fervour of her piety. "I know how it is with me," said she, "that I cannot yet be washed in the blood of Jesus. Oh! if I did but know where the fault in me lies; for I would fain be his."

The distinguishing features in Susanna's character were sincerity and guilelessness. She concealed nothing which troubled her peace, but consulted her sisters about every point of conduct the propriety of which seemed doubtful, and she was always ready to conform to their advice. In temporal concerns, she was so patient, that, even if she had no food for a whole day, she would make no complaints. Before Susanna came to Lichtenfels, her constitution had been much injured by excessive labour. She seemed never to think of herself, when her exertions ministered to the comfort of others; and this amiable disposition often impelled her to do more work than her feeble frame could well bear. But her sufferings here were not to be of long duration. A spitting of blood, to which she had been subject for some time, returned upon her with great violence in 1762, and she perceived that her dissolution was at hand. To this event she looked forward with pleasure, and the ground of her confidence and rejoicing appeared in a saying which she often repeated to her sisters—"Oh! how glad am I that I have a Saviour! If I could not rely upon him, how should I be afraid of death!" When in this declining state of health, she beheld a funeral procession which passed her window, and afterwards she said to one of her sisters, who had taken part in the solemnities, "O that was fine: how sweetly you sung! ye will sing at my funeral in the same manner;" and then, with her feeble voice, she began to sing the verse,

"When in the arms of Jesus,  
My mouth shall pallid grow," &c.

One of her most favourite verses, in her sickness, was out of the litany—



“ Think on thy Son’s so bitter death,  
His five dear wounds, and thorny wreath ;  
For they have full atonement made,  
For all the world a ransom paid :  
This comforts us eternally,  
And makes us hope for mercy free.”

When the languor of sickness no longer suffered her to sing these lines, she repeated them constantly as a prayer. Being asked, a few days before her departure, by one of her sisters, if she would not wish to stay longer with them, she answered, “ I do not like to hear any thing more of that ; do but let me go willingly to our Saviour ;” and, a sister making this reply, “ Go then in peace,” she added, “ Oh ! how I long for Jesus ! Oh ! might he but come quickly, and take me to himself.”

The day but one before her departure, she frequently repeated her thanks and praises that the Lord had sought and found her out, and that she could firmly rely upon him. The day before her death being a festival, her sisters were very cheerful, and spent the intervals between the meeting in singing hymns. She joined them with her feeble voice, and, when sinking nature disabled her from singing any more, she sighed, and repeated some lines, intimating that her spirit was willing, although her flesh was weak.

In the night, she said several times, “ O my Saviour, come soon—O come ; yea, come, Lord Jesus !” She requested her sisters to sing her favourite hymns during the greater part of the night. She then lay still for some time ; but at day-break she hastily raised herself up, looking steadfastly upwards. The sisters, who sat by her and supported her, inquiring what she looked at, she answered, “ That great light—do but see that great light !” She made an effort to get up, as if to meet the object upon which her attention was fixed, but she sank down again into her sisters’ arms, and expired : she was but 24 years of age.

We shall conclude this affecting, but cheering description of the life and death of this dear child of God, in Mr. Crantz’s words. “ Now, this is the first of the flowers planted and blown in this little garden. It had no long time to grow, and presently came to maturity.



Now the Lord has plucked it, to refresh himself with it for his pains and labour. To Him be glory for ever. Amen."

A church and dwelling-house, similar to those at New Herrnhuth, was also sent from Europe to Lichtenfels, and erected, 1761.

These places have long ceased to be Missionary stations, in the strict sense of the word,—the whole surrounding neighbourhood having been gradually Christianized. The brethren lost no opportunity of proclaiming the gospel to those roving bands of natives, who still at intervals paid them casual visits. Many, it is true, were for a long time deaf to the invitations and promises of the New Testament; but not a year passed, which did not bring an addition of a greater or less number of converts, aroused from the sleep of death by the powerful voice of God.

These settlements have, from time to time, been visited with gracious out-pourings of the Divine Spirit; and, under these showers of blessing, the languishing interests of vital piety have been revived. The following extracts from letters received from these settlements, in 1802, are confirmatory of the above statement.

"The state of the Greenland Mission is now greatly changed. The inhabitants of New Herrnhuth and Lichtenfels consist chiefly of persons whose parents were baptized by the brethren, and who have been baptized as children, and educated in Christian principles; of most of whom it may be said, that, amidst all infirmities and failings, they walk worthy of the gospel. Sometimes it happens that a South Greenland heathen, passing through New Herrnhuth, hears and is made attentive to the gospel. Those heathens, in the neighbourhood, who do not belong to the Brethren's Church, have all been baptized by the Danish Missionaries, and there is no trace of paganism left in the neighbourhood.

"That power of Satan which peculiarly manifests itself in a land where heathenism bears the sway, and of which people living in Christian countries cannot well form an idea, seems to have been entirely subdued in that part of Greenland, and the general darkness has fled before the light of the gospel. Even those who



do not as yet devote themselves, with their whole hearts, to their God and Saviour, are aware of, and enjoy its blessed influence, as in other parts of Christendom"

In 1771, the venerable Matthew Stach closed his long and successful labours in Greenland. He spent the remainder of his days at Wachau, in North America, where he fell asleep in Jesus, in the 77th year of his age.

The reader will recollect, that this devoted servant of Christ was the foremost of the three brethren who, at a time when there appeared no ground for hope, bound themselves by a solemn engagement to continue in Greenland. With the same undaunted perseverance he encountered and surmounted the difficulties which stood in the way of the establishment of the new settlement of Lichtenfels; and a hazardous journey, which he made to the South, opened the way for the establishment of a third station. This same extraordinary man also contributed his assistance towards the planting of the gospel on the coast of Labrador, where there are now three flourishing congregations, which have been gathered from among the savage Esquimaux.

Had Matthew Stach been born in an exalted rank of life, he seems to have possessed abilities which would have rendered him illustrious in the annals of the world as a statesman or a general: had he lived, destitute of the grace of Christ, in times of political agitation, his name would probably stand on the page of history, among those who have been raised, by the buoyancy of genius, from the obscurity in which an humble poverty had sunk them. How different his lot! Those talents which might have been employed in increasing and perpetuating the agitations of this miserable world, were used for promoting the temporal and eternal peace and happiness of his fellow-men. He was employed to build up the waste places of many generations, and children yet unborn will call him blessed. The world, as it pursues the bubbles which float upon the stream of time, may smile in scorn upon his labours; but, when they "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," the wisdom which directed his



labours shall be justified before all in the accomplishment of the promise—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."

Another settlement, named Lichtenau, about 400 miles south of Lichtenfels, was established in 1774, by John Soerenzen and Gottfried Grillich. Within a circuit of a few miles, they found nearly a thousand Greenlanders, to whom they preached the word of atonement with visible blessing; for, as early as the ensuing summer, they had the pleasure to receive fourteen adults into the congregation of believers by holy baptism. A house in the European style was soon erected for the Missionaries, and the temporary building which had been run up, in the Greenland fashion, for divine worship, soon required enlargement. During the second winter, nearly two hundred persons resided at Lichtenau; and, within seven years from its commencement, this congregation numbered two hundred and five baptized Greenlanders among its members. How eminently the blessing of God has since rested upon the labours of his servants, in this station, will appear from the following description of the state of things at the conclusion of the year 1828. "Among the members of the congregation, the grace of our Saviour prevailed in a very perceptible manner, of which both their words and whole demeanour afforded satisfactory evidence. The church festivals were well attended, and the Lord laid his blessing upon them, as well as upon the Sunday and daily services. Twelve adult heathens were baptized during the year. The congregation consisted of 638 baptized, including 251 communicants, and 30 unbaptized: total, 668 Greenlanders, under the care of the Missionaries."

In 1777, the Missionary John Beck entered into his rest. This venerable labourer in the vineyard of Christ was the last who remained in this country of the three brethren, to whose fortitude and perseverance the planting of the gospel in Greenland is, under God, to be attributed. There is something very affecting in the consideration of the successive removal of these servants of God; but, while the mind is pained with the feeling that "every man," considered in himself, "is in his best



estate altogether vanity," it is comforted in the thought, that the prosperity and growth of the church flows from a higher source, even from Him who is "alive for evermore." And this consoling truth is especially forced upon our minds in the present instance, by observing the progressive advancement of the Redeemer's kingdom in Greenland, notwithstanding the removal of those by whose instrumentality its growth had hitherto been forwarded. That the Mission did thus flourish, is manifest from the brief history of three of the settlements which has already been laid before the reader. The following chapter, containing an account of the establishment of a fourth settlement, 400 miles south of Lichtenau, further establishes the same gratifying fact.



## CHAPTER IX.

Mr. Kleinschmidt sails from Lichtenau on a voyage of discovery to South Greenland—Perils of the polar seas—He meets with a number of Heathen, by whom he is kindly received—The Missionaries proceed to Staatenhuk—Intercourse with the Heathen—Their attention to the gospel—Their anxious desire for instruction—The Missionaries return in safety—Mr. Kleinschmidt visits Europe—His return to New Herrnhuth—Second voyage to the South—Establishment of a new settlement—Hardships endured by the Missionaries—Extraordinary success—Erection of a church and dwelling-house—Growth of the congregation—Experience, characters, and deaths of believing Greenlanders.

THE heathen residing in the southern parts of Greenland, having expressed an earnest desire for Christian instruction, one of the Brethren, J. Conrad Kleinschmidt, was commissioned to make a voyage into their country. He set out on the 3rd of July, 1821, accompanied by the best wishes and fervent prayers of his fellow-labourers at Lichtenau, committing himself, in the prospect of the many perils to which such an undertaking would necessarily expose him, into the almighty hands of his faithful Saviour.

The object of this hazardous enterprize was to procure the best information respecting the state of the country, and the disposition and character of the heathen inhabitants of Southern Greenland; to ascertain whether any insuperable difficulties existed, to prevent the establishment of a fourth Mission of the Brethren in that district; and, finally, in dependance upon the divine blessing, to sow the seed of the Word of God among the heathen who might fall in their way.

The little company of travellers consisted, besides the Missionary, of three native assistants, Benjamin, Frederic, and Shem, with the families of the two for-



mer, and eight Christian women from Lichtenau to serve in the capacity of rowers. The whole company consisted of thirteen adults, besides four children, and these hardy adventurers set out in two frail skin boats to perform a journey of more than 400 miles along a dangerous coast, and through unknown seas of most difficult navigation. As this little band of discoverers embarked at Lichtenau, a venerable servant of God, Jacob Beck, took leave of them with great affection, and taking brother Kleinschmidt by the hand, exclaimed, "Go thou in the name and with the blessing of God. The joy of the Lord be thy strength, and do thou his work with gladness."

The travellers were soon reminded of the dangers to which they were exposed, for, in the first day of their voyage, the boat in which Frederic was, struck upon a sunken rock: providentially, however, the little vessel was preserved by its lightness from sustaining any injury, and by giving immediate warning, the other boat, which was heavy and deeply laden, was saved from the dangerous consequences of a similar accident. On this day the voyagers made about thirty English miles, and in the evening arrived at Nennortalik, the last Danish establishment towards the South, there they were most kindly received and entertained by M. Arö, the resident Danish merchant. Shortly before they landed, a violent storm, overtook them, which not only thoroughly drenched them, but filled the boats so full of water, that they were obliged to bale it out. The hospitable reception which they met with, was therefore the more welcome. But here they heard the mournful intelligence, that, towards the South, the sea was completely covered with drift-ice, and that no passage could be found for the boats. To increase their apprehension, a violent storm arose from the same quarter, which never fails to drive the floating ice towards the land, and to make it impossible to proceed.

Mr. Kleinschmidt now began to fear that the whole aim of their undertaking would be frustrated, and having prayed to the Lord to grant them his help and remove the difficulties, he went to bed under great depression of spirit. Waking in the night, he betook himself again to prayer for help and comfort, and was



much strengthened in considering the following passage of Scripture—"Thus saith the Lord of hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts." I took courage, writes this servant of Christ, and could trust in Him, whom "wind and waves obey." On the 5th, the storm ceased and the clouds cleared away. Climbing up a very high hill, and turning towards the South, he beheld with surprise and joy, that, as far as his sight could reach, very little floating ice was to be seen. It appears that the storm had driven the ice towards the North; and thus, contrary to the expectation of our travellers, had furthered rather than impeded their progress.

On the 6th, the travellers proceeded, a boat with heathen from the South having joined them, by which their little flotilla was augmented to three boats, and eight kayaks. This forenoon they passed by a steep and lefty promontory, considered very dangerous to double. Some years ago, a boat filled with Southlanders was upset here, and all on board perished; another was crushed to pieces by the ice, and a poor old woman had her legs cut off by the pressure of the closing flakes. Having heard that in this neighbourhood several boats full of straggling Southland heathen had lately arrived, Mr. Kleinschmidt felt a great desire to visit them, and speak to them of the way of salvation: two of the Greenlanders in their kayaks served as guides. In the evening they discovered their camp; on seeing them approach, the strange Greenlanders called to them to come forward, promising to accompany them to the South. Here our travellers found twelve tents, and on the other side of the creek up which they had rowed, they discovered an equal number, filled with a great number of people. When Mr. Kleinschmidt stepped on shore, he found himself in a crowd, all pressing forward to bid him welcome; and before he could begin to address them, both old and young frequently exclaimed: "We are quite in earnest, we will all be converted." When he replied, that having that opinion of them, he had felt a great desire to visit them, and to speak to them of their Saviour; they answered: "Well, then, you are indeed worthy that we should



thank you, and we will pay attention to your words." On expressing his surprise at finding such a host of people here, they said: "What, did you suppose that we heathen in the South were only a few? O no! we are a great multitude!" Soon after, poor old Ajan-goak, whom Mr. Kleinschmidt had seen twenty years ago at New Herrnuth, and who has since grown quite blind, came creeping along, supported by a stick. He appeared deeply affected, and said: "I repent truly, that I formerly paid no attention to your words, and that I have put off my conversion so long. I am now near unto death, but I always exhort my children to remove to you, and to be converted, which they promise to do." His children confirmed his words. The poor old man heard with great eagerness of Jesus and His love to sinners.

No sooner had our travellers pitched their tents, than the people from the opposite shore came over in boats and kayaks, and expressed their gratitude for this visit, by their friendly faces and words of welcome. Among these heathen, Mr. Kleinschmidt discovered two families, who, when he lived at Lichtenfels, spent a month there during the summer, and heard the Gospel with attention. One of the women used to come to the chapel, and often appeared much affected. These poor people, upon this unexpected meeting with one of their former teachers, exhibited the most unfeigned delight and satisfaction. They said: "We have never forgotten how you sought to persuade us to be converted, but we could not forsake our country. Now, however, we sincerely intend to be converted to Jesus." Among these poor people Mr. Kleinschmidt found abundant employment; he was so much occupied in listening to their expressions of thankfulness, that they were favoured to hear the word of God, and in exhorting them, that he had scarcely time to eat or drink, his tent was continually filled, and the entrance to it crowded with persons eager to be admitted. To all these he repeatedly explained the object of his visit, and that the Brethren had sent him to them, because they could not bear the thought, that they should be lost, but wished to teach them to know Jesus, and find eternal life and salvation in Him. They replied: "This indeed is the



main reason, why we wish to be converted, that when we die, our souls may find a good passage into eternal rest." In the midst of Mr. Kleinschmidt's discourse, a woman exclaimed, "O yes, because there is a Saviour, He is surely worthy that we should desire after Him." He answered: "To Him we owe our souls and bodies, for He has redeemed us with his most precious blood." Mr. Kleinschmidt was much rejoiced to find that the three assistants he had brought with him, were ever ready to confirm his words. They were never ashamed of the Gospel of Christ, but confessed Him boldly before their heathen countrymen, declaring to them, that if they did not turn to Jesus, and believe on him, they could never be saved. "We were," said they, "no better than you, and children of wrath, but we have found pardon and rest for our souls with our Saviour." Mr. Kleinschmidt frequently heard the native assistants conversing in this way with their countrymen, and was much affected by it, especially when they described the love, mercy, truth, and grace to be found with Jesus, and how pleasant it is to know Him as a Saviour, and to live in communion with Him. The heathen often exclaimed, *nuennekau, nuennekau*, "that is pleasing, that is pleasing."

Old Ababale, who is considered by the natives to possess great eloquence, and is much respected by them, after declaring that it was his sincere desire to be converted to Jesus, turned to his countrymen, and pointing to Mr. Kleinschmidt, said: "This is a good man, and a great believer, (meaning a true Christian,) and if it is your intention to be converted, then attend to what he says." Many of these poor people declared, that when they heard of the expected arrival of the Missionary and Greenland assistants, on the evening before they came, they could not sleep for joy. One of them, however, honestly confessed that the news made no impression upon him, yet as soon as he saw the messengers of Christ, he felt in his inward parts a great desire to be converted. As the day was far spent with conversation, the Greenlanders were called together to a public meeting, none remained behind in their tents, even old blind Ajangoak got somebody to lead him to the place, and upwards of 300 were



assembled in the open field. The Missionary sat on an eminence, the assistants close to him, the men sat down to the right, and the women to the left, in regular order. There was no need of commanding silence, for the old people immediately exhorted the young and the children to sit quite still: "Take your caps off," they cried, "fold your hands, and make no noise." Both old and young obeyed this direction. "I could have wished," writes Mr. Kleinschmidt, "that all our dear friends who love the cause of God among the heathen, had been present to behold such a scene, and to see so many hundred heathen sitting in silent devotion, listening to the word of God. I first sang a hymn, treating of the invitation given by our Saviour to sinners of every description, to come unto Him for pardon and peace. I then delivered a discourse on the words of our Lord—'Go ye into all the world, and preach the Gospel to every creature:' after which the assistant Benjamin began, and seemed not to know, from zeal and fervency of spirit, where to stop. But, though both discourses were long, the attention and eagerness with which they were heard, did not in the least abate. Among other words of exhortation, Benjamin said: 'All that you have now heard of Jesus Christ our Saviour, and of his bitter sufferings and death for us, is strictly true, and no falsehood. We have made experience of the power thereof in our hearts. We came out from amongst the heathen, and have attained to true happiness and rest in Jesus, and as you are here like sheep going astray, we come to shew you the way to Him, for you may all become as happy as we are.' When he had finished, we sung that air—'Thou God of my salvation,' which sounded delightfully among the bleak rocks and mountains, with which we were surrounded. The Christian Greenlanders of our party raised their sweet and powerful voices, for I had purposely chosen, not only persons of exemplary conduct for my companions, but such as had good and melodious voices. The text appointed for this day of rejoicing to us all, was peculiarly suited to our situation; Ps. cv. 40, 41—'He satisfied them with bread from heaven. He opened the rock, and the waters gushed out.'"

On the 7th, all the inhabitants of the twelve tents



on the same side of the water with the Christian Greenlanders set out with them for the South, and on the way they were likewise joined by two boats from the opposite side, the owners saying, that they should bring the brethren to their dwellings near Staatenhuk, and there receive them properly. Our travellers had a very pleasant voyage, till within a short distance from Staatenhuk, where they encountered such a quantity of ice, that they could not penetrate it, and were thus separated from their heathen friends, most of them venturing among the ice, while they hastened for safety towards the shore. The brethren saw with astonishment how the Greenlanders worked their way, both between the fields of floating ice, and against a strong current, and happily they all got to their homes in safety. Notwithstanding the great quantity of ice which lay upon the water, and which usually has the effect of calming its surface, the sea wrought with great violence. When the ice appeared to disperse, the travellers ventured twice to pursue their course, in company with those heathen who had followed them to the shore, but on their second attempt got into considerable danger. They were not a little alarmed to see their miserable skin-boats tossed up and down among the fields of ice and the vast icebergs; in case of any accident, there existed no means of escape. It often happens, that the icebergs burst with a tremendous crash, and fall into the sea. If kayaks or boats are near them, they are instantly swamped and lost. Hence it frequently occurs, that persons going out among them have never more been heard of; and it can only be guessed, that they have met with such a misfortune, from hearing the report of the bursting icebergs, which is louder than that of great guns. It is therefore not without apprehension that one approaches, and sometimes passes close under these terrific objects; and a corresponding feeling of gratitude to God for preservation from such dangers is naturally excited. It is related of an old merchant who used to traverse these seas, that, when he had passed an iceberg, he always pulled off his hat, and offered up a short prayer.

The travellers were glad to get back to the shore in safety; and, having found a small bay, called Nutar-



mio, they spent Sunday, the 8th, quietly in it. In the forenoon-service, Mr. Kleinschmidt spoke on the determination of the apostle to preach Jesus and him crucified to every description of men. Benjamin seemed quite full of the subject, and some heathen entering the tent, and beginning to converse about a variety of subjects, he unexpectedly rose, and gave out and sung several verses from the liturgies treating of our Saviour's passion. As soon as he began, all the heathen assumed an attitude of devotion, and were quite silent. All joined heartily in Benjamin's liturgy. The heathen then said, "Oh! it is most pleasant to hear, if but our ears were opened;" by which they meant to signify their desire to understand the expressions concerning our Saviour. In the evening-service, all the heathen were again present, and appeared very devout and attentive.

On the 9th, the ice lay so thick about the coast, that the travellers feared they could not proceed, and that they might still be obliged to return to Lichtenau, without accomplishing the object of their journey. However, they observed that the dreadful roaring which the ice had made during the night had considerably abated; and, at noon, one of their heathen friends came running down from the top of a high hill, bringing the joyful intelligence that the ice was dispersing, and leaving the coast, and that there would soon be a clear passage,—the sea also being quite calm. They therefore set out immediately, taking the food half cooked from off the fire. The state of the sea and ice had so wonderfully changed, that the travellers proceeded with safety, and in the evening arrived at a place called Narksamio, which means, "inhabited by a people in a flat country." Most of the South Greenlanders reside hereabouts. It is the southernmost point of the continent of Greenland,—Staatenhuk being an island divided from it by a narrow channel, through which one may pass to the eastern shore. Shortly before they reached Narksamio, they rowed by a place where several tents stood. The inhabitants immediately launched their boats and followed them, to be present at their evening devotions. These good-natured people received Mr. Kleinschmidt with open arms. One of them, in the joy of his heart,



jumped into his boat, and seized his box of provisions, to carry it on shore; but, not knowing how to handle it, he turned it upside-down, by which much was spilt, or otherwise spoiled. When he afterwards opened it, and the damage done became known, they all expressed the greatest regret, and observed, in excuse for the poor distressed man, that he was in such a hurry, because he had the greatest desire to be converted. Mr. Kleinschmidt, as may be supposed, forgave him gladly. These poor people now brought Mr. Kleinschmidt, as it were in procession, to a large grassy plain, and shewed him a spot where he might build a house. It appeared to be a very eligible station for a settlement, enclosed by two bays fit for shipping,—the land sloping gently down towards each,—and with a fresh-water brook proceeding from the interior, ever flowing, and full of salmon. For several miles east and west, the land is flat, and overgrown with dwarf willows, birch, and juniper-bushes, which would supply fuel in abundance. The hills, which are not high, are covered with grass, to their tops,—this part of the country being thereby distinguished from all the western coast of Greenland.

Though Mr. Kleinschmidt had not acquainted the heathen with the intention of the Brethren to form a Mission-settlement in this part of the country, nor indeed could as yet give them any certain hope of it, yet the Greenland brethren, guessing, from his constant inquiries about every particular relating to the country, that such a plan had been formed, did not hesitate to tell their countrymen that some teachers would certainly come and settle among them. They were quite in an ecstasy of joy, and frequently came to ask Mr. Kleinschmidt whether it was indeed true. As he did not consider himself authorized to give a positive answer, these questions distressed him very much. He told them, that his commission went no farther than to visit them, to see their country, and to preach the gospel to such of them as he might find willing to hear it, and to be converted. With this they were not satisfied, but continually pressed him for a more decisive answer; till at last he was obliged to tell them, that it was certainly intended, if no providential hinderance prevented



it, to send Brethren to reside with them as teachers : upon which the savages often addressed Mr. Kleinschmidt and the assistants, with words to this effect : “ O let the teachers make haste, that they may come to us before we die ! We shall be quite impatient to see them arrive. O that the year might be short ! ” (supposing that the teachers would arrive next year). Mr. Kleinschmidt endeavoured to explain to them, that the brethren could not always do as they wished, but that it would depend upon their directors, and upon the impression his report would make on the other side of the water. To this they replied, “ Only let it be perceived that *you* are truly in earnest, and tell them that our desire is very great. Let one of our Christian countrymen reside among us, to converse with us, and tell us words of God our Saviour, and how we may be saved.” We trust that the words of these poor heathen may reach the hearts of some of our readers, and stir them up to active and self-denying exertion, either to bear or send the gospel to millions of the heathen in those frozen regions, whose souls may be equally thirsting for it.

Several of these poor people expressed a wish to accompany the travellers to Lichtenau and settle there : but, as Mr. Kleinschmidt feared that, with many, all this might be a fire of straw, fierce, but soon extinguished, he admonished them first to consider well what they were doing, to think often on what they had heard, and to form such resolutions as were founded upon true convictions, lest they should, after a short time, repent of such an unadvised step. That the brethren desired none to reside at Lichtenau, but such as were seeking our Saviour in truth and sincerity, and whose fixed determination it was, to regulate their lives and conversation by His precepts, and to forsake all heathenish customs and abominations. He represented to them the rules and regulations necessary to be observed in a congregation of true believers, and added, “ At that place, you cannot, as hitherto, live as you like, and do whatever your corrupt nature suggests : and that would appear very irksome to you.” They answered, “ As soon as your teachers come to



us, we will be obedient, and desist from all our bad customs."

Mr. Kleinschmidt commenced the first meeting which he held in this pleasant vale, on which the sun shone with great splendour all day, by singing that hymn,

"The Sun of Righteousness arises,  
With healing in his beams," &c.

The congregation met, as usual, in the open field; and the greatest order and devotion prevailed during the discourse. Afterwards, Mr. Kleinschmidt sat down to write a letter, acquainting his family, and fellow-labourers at Lichtenau, with his proceedings. The heathen surrounded the table, expressing much astonishment how thoughts could be communicated upon paper.

On leaving his tent in the morning, Mr. Kleinschmidt, saw some old women who had seated themselves before a tent, waiting for him: they expressed their desire to hear more words of Jesus. One of them related, that her little son, eight years old, immediately after the discourse last night, lay down quietly on his bed, and wept much. In a meeting which was held the following morning, the native assistant Shem was desired to speak to the people. He commenced by exhorting them with much earnestness to seek the Lord, adding: "Even me, a wretched sinner, Jesus did not despise, but sought me with unwearied pains; and, as He is so gracious, that He is resolved to preserve me as His property, He does not leave off to grant me grace and favour. Just so He is disposed towards all of you, if but a desire is wrought in your souls to know Him, and be converted to him," &c.

The following day, our travellers rowed along the coast, leaving Staatenhuk behind them, and the continent of Greenland on their left hand. On landing for the night, they were surprised to find some tents full of people; they were not properly inhabitants of this coast, but stragglers who visited it in search of provisions, and Mr. Kleinschmidt availed himself of this opportunity to bear testimony to the love of Jesus in the presence of these poor people: they received the Missionary travellers kindly. They first sung a hymn:—



and Mr. Kleinschmidt then discoursed to them on the invitation given to all, to hear and believe the word of salvation.

Having now examined the country about Staatenhuk both by land and water, as much as opportunity afforded, the travellers set out on their return; having first knelt down, and commended the inhabitants of this eastern coast of Greenland, in fervent prayer to Him, to whom it is particularly promised, "That He shall have the uttermost parts of the earth for His possession.

In the forenoon of the same day, the travellers met a boat full of heathen Greenlanders, but the sea running high, they could not approach each other near enough for conversation, and the Brethren could only see their friendly gestures, and their faces fixed upon them as long as they remained in sight. All day long our voyagers had to labour against a contrary wind and tide, but without much difficulty, till they got round to the western side of Staatenhuk, when the strong north wind came full upon them. The boat belonging to the heathen not venturing to follow them, retreated to the shore; Mr. Kleinschmidt, however, persuaded his people to proceed, wishing to reach Narksamio, and once more to visit its heathen inhabitants. This undertaking was accompanied with much danger, for the sea grew more and more boisterous, and the spray flying into the boat, put the female rowers to great inconvenience; the boats became almost unmanageable, they were tossed so near to each other, that the fore part of one several times struck the hinder part of the other, in which, Ann Helena, Frederick's wife, sat at the rudder, with a child in her lap. The horns of the boat passed more than once close by the child's head, one stroke of which would certainly have killed it. The anxiety of the mother to steer right, and the roaring of the sea, prevented her, however, from hearing the cries of the people warning her to guard her child against such a misfortune. She was not a little frightened, when she afterwards heard of her danger.

But all the attempts of our travellers to reach Narksamio proved fruitless, and they were obliged to seek shelter in a small bay, from whence, on the 14th, Mr. Kleinschmidt walked across the country, in company of



the three assistants and the sisters, to Narksamio, a distance of about four miles. All the inhabitants immediately left their tents to meet the Brethren, while those on the other side of the creek did the same, wading through the water, so that a congregation of eager and attentive hearers was soon collected, to whom Mr. Kleinschmidt delivered a discourse on the words of Luke xxii. 44; "And, being in agony, he prayed more earnestly: and his sweat was, as it were, great drops of blood falling down to the ground." Among these heathen the Brethren staid some days, conversing with them on the necessity of conversion, and on those things which belong to salvation; Mr. Kleinschmidt met them once more to take leave, assuring them, that he would never forget them in his prayers. When he had finished, Benjamin addressed them at some length, and with a full heart, entreated them often to repeat to their minds and hearts, during the winter season, what they had again heard of the Word of God and the way of life. Their devout silence and close attention were very striking, and made this farewell-meeting peculiarly solemn. They said: "Your visit has been so pleasant! and now, alas, you are going to leave us." "Their expressions of gratitude were indeed so heartfelt," writes Mr. Kleinschmidt, "that it seemed as if they felt the force of that text in Isaiah lii. 7: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

In the evening, the Missionary travellers retraced their steps over hills and dales, back to their tents, accompanied by several of the heathen.

On the 15th, before sunrise, they set out on their return to Lichtenau, where they arrived in safety on the evening of the 16th, accompanied by a boat full of heathen from Staatenhuk.

This voyage of discovery which was performed July, 1821, led to the establishment of a fourth settlement in the south of Greenland. In 1823, Mr. Kleinschmidt visited Europe; and in February, 1824, he sailed with a brother Missionary, De. Fries, from Copenhagen for Greenland, in a large vessel, which also carried out the



necessary building materials for the new settlement; after a stormy and dangerous voyage, they arrived at New Herrnhuth May 13th. Having rested a few days at that place, Mr. Kleinschmidt and his assistants set out for the place of their future abode in an open boat, and through the protecting care of God they arrived in safety at Lichtenfels on the night of June 6, and at Lichtenau July 1. Here Mr. Kleinschmidt and his company received the gratifying intelligence, that the heathen at Staatenhuk were anxiously awaiting their arrival. Here also the Missionary party was increased by the addition of three assistants, two of whom, Nathaniel and Linus, were natives of Greenland. The whole party having left Lichtenau, arrived in safety at the site of the future settlement, in reviewing the perils from which they had been preserved, they shed tears of joy and gratitude, and while they committed themselves and their work to the protecting care of that God, who had helped them hitherto, they were comforted in the assurance, that he would hear and answer their prayers, and in this place erect the banner of his cross.

In this new settlement, which was distinguished by the name of Fredericksthall (Frederick's vale), the Missionaries were, exposed to much personal inconvenience for want of a suitable residence. As the materials of the house which had been carried from Europe, could not be conveyed to them until the following year, they were obliged to live in their tents for twelve weeks. On the 17th of October they moved into a little room, being one third of a building constructed of sods, in the Greenland fashion, the remaining part of which was consecrated as a house of prayer.

But the Brethren were comforted under their trials by the evident blessing which rested upon their labours. The heathen Greenlanders hastened to Fredericksthall, to hear the glad tidings of the Gospel; many boats full of these poor people, arrived daily to visit the Missionaries, and the little chapel was soon found to be insufficient to contain the number of inquirers. At the first baptism of a heathen Greenlander upwards of 200 persons, chiefly heathen, were present, and we may judge of the impression produced on this occasion, by the fact that forty individuals were admitted to the church by



the same initiatory rite, on the 19th of December; during the winter months many more were admitted to the same privilege, and on 27th July, 1825, at the close of one year's labour, the Brethren numbered in their congregation 104 heathen, who had been baptized during that period.

The second winter the Missionaries were again compelled to live in the house of sods; it is difficult to form a right conception of the misery endured in such a place of abode in winter, the cold was scarcely tolerable, and in summer when it thawed, the sods were then thoroughly soaked by the melting snow, and the inmates were encompassed with moisture as in a damp cellar, the floor was always wet, and the roof and walls continually dripping, while worms and other vermin crawled about in all directions, nor could any precaution secure the Missionary's table, their beds, and even their food, from the unwelcome visits of these disgusting intruders. Their families also suffered much from colds and rheumatism, but the blessing of God still accompanied their ministry of his word, 51 heathen were baptized, and 21 persons admitted to the Lord's Supper; and therefore, in the midst of all this personal inconvenience, the Brethren could heartily rejoice. At the conclusion of the first year of their labours, Mr. Kleinschmidt wrote as follows: "To describe what our Lord and Saviour has done for us during this first year, is beyond the power of words: we will rather fall at his feet adoring, and pray him, that our obedience and activity in his service may give praise and glory to his name."

In September, 1826, the Brethren were relieved from the inconvenience, to which the want of a suitable residence had subjected them, in that month they entered their new house with prayer and praise. They were now enabled to add the apartment which they had formerly occupied as a dwelling house to their chapel, but even with this addition, it was found insufficient for the accommodation of the crowds of heathen who flocked to hear the preaching of the Gospel; in consequence of this, the Brethren desired to have a church similar to those which had been erected at the other settlements: the following extract from a letter of Mr. Kleinschmidt's, informs us that their desire in this respect was



gratified, this letter also furnishes some more interesting particulars relating to this station.

“ At length the ship has brought the frame-work of our church, which before seemed impracticable ; but, this year the Directors of the Greenland colony insisted upon it (as brother Reuss informs me), that the whole should be transported hither ; and he supposes that it was by an order from the King. Last year we received our provision-house, the erection of which is already completed.

“ Who could have expected this ! Is it not a proof that the Lord is with us ! It remains as true now as formerly, that His compassions never fail ; and it is no wonder that that exclamation is so often repeated in the Psalms, ‘ O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever !’

“ When the whole of our plan is executed, you may represent to yourself the dwelling-house standing in the middle ; on one side the church, and on the other the provision-house and stable ; and so contrived, that we can pass from one to the other under cover, which is a very necessary precaution in this place. The whole will look beautiful, with a garden, surrounded with a wall five feet high. The garden is raised above the surrounding level, which no other settlement here can boast of. But the chief point is, that the beauty of our settlement be within, and that the grace of our Lord and Saviour may prevail, for the things of this earth are dead and perish.

“ When I first went to Greenland, a situation for which, from my childhood, I felt a peculiar affection, and offered myself for that particular Mission, I prayed to the Lord, that he would never let me see the downfall of his Greenland Zion. He has indeed heard my prayers ; and when, at the close of the year 1827, I wrote down the number of our congregation, being 290, of whom not one is for the present excluded, I could not but shed tears of joy, and exclaim, ‘ O that it might always be in the same state !’ I frequently tell my Greenland hearers, that they have nothing to fear but sin, and the devil, its author. Lately fourteen heathens desired their names to be written down, and more are expected to come to us. Our congregation, there-



fore, including the new people, counts upwards of 300; may they all listen to the voice of the Holy Spirit, and seek shelter against the enemy of souls, under the wings of their Almighty Protector."

The following extract of a letter from the same Missionary, dated July, 1829, shews that the blessing of God still continued to attend the preaching of the Gospel in this congregation.

"It is indeed true, my dear brother, that the all-conquering word of the atoning sufferings and death of Jesus approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and preaching should be continually, 'Worthy is the Lamb that was slain, and hath redeemed us to God by his blood.' If I should live here to see the centenary jubilee of the Greenland Mission, I think I should enjoy a heavenly feast. As a youth, I often thought what delight it would afford me, to see a congregation of converts from among the heathen; and, thanks to our Saviour, I have both seen, and had the favour to serve such a flock of Christ for a number of years. I never wish to omit meeting the Greenland congregation at church, and my greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare what the Lord hath done for their souls."

The sovereignty of divine grace was strikingly displayed in the individuals drawn together at Fredericksthal by the sound of the gospel. This is expressed in the words with which the Missionaries close their diary for 1827. "And, when we consider that this congregation consists chiefly of persons born and brought up in heathenism, and in all the abominations connected with it, many of whom have grown old and grey in sin, we cannot be thankful enough for all the mercy the Lord has shewn unto them, and for bringing them from darkness unto his marvellous light, and for giving such a manifest proof of the power of the word of the cross, by their conversion."

The Greenlanders, themselves, seem to have deeply felt the greatness of the distinguishing mercy bestowed



upon them. Thus, upon one occasion, when they had returned from their summer hunting excursion, one of them said, "While we were heathen, we spent our time in wandering up and down; we lived like other animals, and did not much care where we happened to be; but now, when we are absent, we always feel a drawing towards this place, and want to return to you." The same feeling appears to have been excited in the minds of the Missionaries by the following discourse, delivered by the native assistant Nathaniel, at one of the meetings.

"On the 13th, the assistant Nathaniel, in the morning-meeting, spoke as follows: "Let every one now attend to me. Dear brethren and sisters, whenever I am called upon to speak to you, I feel like a poor child who does not know what to say; I am therefore ashamed, and tremble before you and before the Lord, for I have been a heathen, and spent much time in ignorance and sin: but hear me—I will speak only a few words to you, and tell you that the Creator of heaven and earth came to us from heaven, shed his blood, and died for you. And why did he do this? He tells us himself, in his holy word, that the thoughts and imaginations of the human heart are evil; He therefore shed his precious blood to wash and cleanse us from sin. On your account he hung upon the cross, pierced in hands, feet, and side, and covered with wounds from head to foot. He endured revilings and buffetings for us; and, if we always had him present before us in this form, we should hate sin. He heals our hearts from that incurable disease, and clothes us in his blood-bought righteousness. Therefore, my dear friends, consider Him who has suffered so much for you, and apply to him every day of your lives; you will not then be confounded before him, on the day of his appearing," &c. It was very affecting and edifying to us, to hear such a discourse delivered by a man who, but a few years ago, was a blind heathen; and the words of our Saviour occurred to us—"I will manifest myself unto them." Our faith is strengthened, that He will manifest himself unto many more."

But not only is the power and sovereignty of divine grace manifested in contemplating the former character



and state of the converts in general, but in the fact, that those who seemed most beyond the reach of mercy were often found among the number of believers. Thus, on one occasion, we find among the candidates for baptism an aged female, who had spent her life, even to hoary age, in the commission of every sin: the superfluity of wickedness which struggled in her bosom had impressed a peculiarly displeasing expression upon her countenance, and those who look upon the outward appearance would have pronounced her conversion to be hopeless; but with God all things are possible. This poor creature came to the Missionaries, deeply bemoaning the many years which she had spent among the heathen; and, as she anxiously intreated them to receive her among the candidates for baptism, she often exclaimed, "I only am the '*agarkasigpunga*,'" that is, vile and wretched.

Among the candidates for baptism at the same time, was an old Angekok, named Immernek. Being asked why they had come to live at Fredericksthall, he answered, in the name of the rest, "Because we wish to learn how we might be delivered from sin and death." This individual, being attracted by the sound of the gospel, had come from a great distance to the settlement. His relations told the Missionaries that he had been a very celebrated man in his country for witchcraft, and diabolical incantations of every kind. "He appeared," the Missionaries write in their journal, "to be principally assailed by the prince of darkness, when he resolved to be truly converted to Jesus. He related that, once, returning from the chapel, he had seen the devil sitting alongside of him. We endeavoured to represent it as a foolish fancy, but he replied, 'No! no! he sat next to me.' We then forbade him to spread such stories among our people. He then returned; and, last summer, brought all his relations to live here, saying that he felt now as if he really were an inhabitant, because they all wished to be converted."

Such instances of the conversion of individuals, who had grown old in the service of sin, are very rare in countries where the gospel has been long published: let therefore none take occasion, from such narratives, to neglect the grace of God offered to them in Christ,



in the vain hope that, at the end, God will give them repentance. If our hearts resist the Spirit of God to-day, have we not reason to believe that they will do the same twenty years hence? And let it be recollected, that these poor heathen, like the labourers hired into the vineyard in the eleventh hour, could reply to the question, "Why stand ye here all the day idle? *No man hath hired us.*"

But the Lord also called some early in the morning of life into his service: indeed, the poor children often shewed more desire for instruction in the ways of the Lord than their parents. We subjoin some instances.

"May. During this month, many heathen visited us; and, on the 21st, a boat filled with them arrived, and related that, being in a great hurry to get to the North, they had intended to pass by, but that a little girl, six years old, had not ceased with tears to beg that they would call here, as she had a great desire to see us; they therefore could not resist the child's intreaties. When the little girl was told what the children here had learned during the winter, and what they had heard of Jesus Christ our Saviour, and how pleasant it had been to them,—and when we shewed her their little books,—the poor child was greatly affected, and stood, with eyes full of tears, as it were in deep meditation. On the contrary, the conduct of the old people was marked with indifference, and nothing seemed to make the least impression on them.

"On the 23d, we spoke with all our children, and had much pleasure in perceiving that they increase in the knowledge and love of Jesus, as a friend of children. A mother related, that, whenever her little boy awoke in the morning, he exclaimed, 'Jesus is my Saviour—he alone is worth loving.'

"On Christmas-eve, a hundred and five children met, and sung Hosanna with cheerful voices: young and old joined, with heart and voice, in the song of the heavenly host—'Glory to God in the highest; peace on earth, good will towards men.' All were decently and cleanly clothed; and we were delighted to hear them sound forth the praises of their incarnate God and Saviour.

"April 11th. A child, four years old, called Fabea,



departed this life. She suffered extreme pain from an internal complaint, but her joy in the experience of the love of our Saviour was remarkably great; and, whenever she had any ease, she sang praises to Him, the friend of children. Her mother gave us the most edifying account of her latter end."

It should never be forgotten, that the ultimate object of the atoning sufferings of Christ was, that he might purify unto himself a peculiar people, zealous of good works. How clearly and practically the poor heathen collected at Fredericksthall understood this intent and use of the Redeemer's sufferings, will appear from their own declarations.

"On the 8th, the assistant Nathaniel delivered an impressive discourse in the morning-meeting, in which he described the sufferings and death of our Saviour in a remarkably striking manner. He concluded thus: 'Behold the man—be this said to all of us. Let us behold Him daily, and remember what he has suffered to save us: let us never forget, that he has brought us together to this place, that we may forsake the service of sin, and shew forth his death in our lives and conversations.'"

On another occasion, one of the Greenland brethren said, "If strange thoughts enter into my heart, I turn away from them to our Saviour; for I think, from whom do I receive peace and happiness? assuredly from Him alone." Another expressed himself thus: "I am naturally of a fiery temper; and, though my anger does not last long, I am ashamed of myself, for I know that a true believer ought not to yield to his passion."

"On the 25th, the assistant Nathaniel spoke, in the morning-meeting, as follows: 'We ought, my brethren, to be very thankful to our Saviour, that he has sent to us teachers of his word, for it is said, 'Man doth not live by bread alone, but by every word that cometh from the mouth of God.' This word of God our Saviour is daily proclaimed to us by our teachers; and I, too, have heard it as the word of life, proceeding from the mouth of God. You know that I was a heathen, and committed many sins; but when I turned to Jesus, and with many tears confessed my sins to



him, he said to me, 'Be of good cheer, thy sins be forgiven thee,' but sin no more. This command I wish to follow. Do ye the same, my brethren; then, 'even my poor words will be words of life to you: speaking of dress, and of eating and drinking, will not feed our souls.'"

We also find these poor people using the doctrine of the cross for their comfort under trials. Thus Nathaniel expressed the feelings and thoughts with which his mind had been exercised, during a painful and dangerous illness: "I have been very ill, and never felt so much pain; but I have examined my heart, and found that I deserve it, for I love God my Saviour too little, and am often indifferent towards him. This I felt with much repentance, and when, on Good Friday, I suffered most pain, I thought, that is my own desert; but what must Jesus have felt, when he suffered on the cross, and bore the guilt of the whole world?"

On another occasion, a Greenland brother, whose life was endangered by a seal which he had struck in a violent storm, thus opened his mind to the Missionaries: "As I was covered with the waves, and the spray of the sea flew about me like smoke, I cried to the Lord with tears for help, repeating that verse,

' My soul before thee prostrate lies;  
To thee, O Lord, my spirit flies'—

upon which I found such peace and comfort in my heart, that, with a loud voice, I praised Him for my deliverance. The storm abated, and I came safe to shore. He still walks upon the sea, and commands the winds and the waves." He concluded his narrative by saying, "Since I know Jesus as my Saviour, and he always hears my prayers, I will always turn to him in distress."

Thus, by the effectual teaching of the blessed Spirit, were these poor heathen enabled to glorify Christ in their lives; and, in the trying hour of sickness and death, many of them gave evident proof, that in them the word of the Lord by his prophet had been fulfilled: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!" We



close this chapter with two instances, extracted from the diary of the Missionaries.

“ On the 26th, a widower, named Abia, departed this life. He, with his wife and eight children, joined us in this place, in company of thirty-nine heathen Greenlanders. He was baptized on the 19th of December, 1824, and walked worthy of the grace he received. As a heathen, he had distinguished himself by an extremely frolicsome temper, but after his baptism he grew serious, quiet, and very modest. Having, as a heathen, led a very loose life, we sometimes could not help fearing, and cautioning him against a relapse into his former habits. He replied, ‘I have found true happiness in communion with our Saviour, and that I will not by any means forego.’ To this resolution he remained faithful to his end. When Brother Kleinschmidt visited him on his death-bed, weak as he was, he lifted himself up, and said, ‘Pray sing that hymn,’ pointing to one which shewed that his heart was in communion with the Lord.

“ He was followed, on the 5th of November, by Seth, a communicant, and a very aged man; for some of his children were already far advanced in years, by whom he was well nursed and cared for. He came to live here soon after we settled in this place. After his conversion, it was edifying to see how cheerful and happy he was in his soul, and how attentive to all instruction, public and private, as if he were determined to make up for lost time. Whenever we spoke to him of the love of Jesus to sinners, and especially to his people, his whole countenance seemed lighted up, and by various signs he confirmed every word. He was, indeed, an instance of what the grace of God can effect, even in one long buried in heathenism; and, if his spiritual enjoyments were so great on earth, what will they be, now that he is with the Lord for ever? Yes, indeed! if we have to travel ever so far through snow and ice, to gain one soul for Christ, such a decided proof of his power would be a sufficient reward.”



## CHAPTER X.

Mr. Kleinschmidt appointed to translate the whole New Testament—Manner of conducting the work—Mr. Kleinschmidt's feelings while engaged in it—The translation printed by the British and Foreign Bible Society—Letters from two Greenlanders—Concluding remarks—Inefficacy of secondary causes illustrated in the history of Greenland Missions—Christian devotedness the fruit of faith—Self-denial of the Moravian Missionaries, worthy of imitation.

THERE is one most important work, connected with the Moravian Missions in Greenland, which must not be passed by unnoticed; and from the connection of the individual who was the principal instrument of accomplishing that work with the last mentioned settlement, this seems to be the most proper place for introducing the account of it. The great work to which we allude is, the translation of the whole of the New Testament into the Greenlandish tongue.

When Mr. Kleinschmidt visited Europe in 1813, being the greatest proficient in the language of Greenland, he received a commission to translate the whole New Testament. By the Divine blessing upon his persevering application, he was enabled, notwithstanding his many other occupations, and various difficulties, to finish the work in about three years. It was then sent to the other Missionaries for revision, and, to ensure its being intelligible to the Greenlanders, it was also submitted to the inspection of four of the ablest native assistants, of whose observations the translator duly availed himself.

Mr. Kleinschmidt's feelings, while engaged in this work, will appear to most advantage in his own words. "During this work," he writes, "I have been convinced that I could do nothing without the grace and



help of our Saviour, who also mercifully heard my prayer, and supported me in a manner which calls for my warmest gratitude towards him.\* I was continually encouraged by the thought, that I was thus favoured to render a most essential service to my beloved Greenland congregation; and if our Saviour, by his Spirit, vouchsafes to impart unto them in the reading, what he has granted me, his poor servant, to feel, while I was translating and copying it for them, then, I am sure, they will have an abiding blessing."

The Committee of the British and Foreign Bible Society having generously undertaken to print the work, a copy of it was forwarded to London in 1821. It has since been printed, and circulated in Greenland.

When the natives were informed that the work was ready for the press, they expressed their joy in a very lively and grateful manner. Two of them wrote letters to the Committee of the British and Foreign Bible Society, of which literal translations are subjoined. The first is from Benjamin, an Assistant Missionary, residing at Lichtenau, he expresses himself as follows:

"Beloved and highly respected,

"We have this winter had an employ which has given us great pleasure, namely, the revision of the books of the New Testament, written with our own words (translated into Greenlandish); and as they are now made perfectly useful to all, we are very thankful, and have with earnestness considered well of it; and that they might be quite intelligible, we let our ears be always open to them (we listened to the reading of them very attentively).

"And now we beg of you, that you would cause them to be printed, being well translated, that we may hereafter be able to read the very glorious word of

\* In consequence of close application, frequently till late in the night, his eyes became so weak and sore, that for some nights he could get no rest. The Lord, however, graciously heard his prayers, and sent him speedy relief, so that he could finish the work: his sight even seemed to improve, and his eyes gave him no further uneasiness. "This," he says, "I will not ascribe to what the world calls chance, but to Him, my Saviour, who would still favour me to continue a work I had undertaken in His name, and for the promotion of His cause among us."



God, which has administered so much joy and comfort to us. As our words, being those of Greenlanders, are every way deficient to express spiritual things, it was on that account very difficult to translate the Epistles of St. Paul: we shall, therefore, very greatly rejoice when these books reach us, and whenever they appear in our country, we shall feel great gratitude. I, who am a Greenland Assistant, in the congregation here, have written this; my name is Benjamin. The Greenlanders, who love you much, wish it may be always well with you."

The other letter was written by a converted Greenland named Shem—March 24, 1821, Lichtenau.

"Beloved and highly respected,

"Every day, during this winter, I have matter for thanksgiving, because our teachers have brought, in order for our use, these words which are so delightful to hear, and taken pains to make them intelligible to us, which to us is a most important service. We therefore thank our teachers, that they have made them so exact, because we could not have done it ourselves. We shall now await with great desire, that, being so well translated, they may come back to us; and therefore humbly request, that you would cause them to be printed. We also hear frequently, that you are constantly praying to our Saviour on our behalf; and, whenever this is told us, we feel great gratitude: continue to do so until death. We, who live here together as a congregation, are a great number; and as often as we come together to hear the Gospel of our Saviour, our church is crowded, though it is large. It is very pleasant that it is so with us. Every year some new people are added to us from among the heathen, and we perceive, by their conduct, that their hearts and ears are opened, and that our Saviour reveals himself to them: and because this is done for them, we rejoice over them, but particularly because we are bound together in brotherly love.

"I write these few lines to you, and hope it will be pleasant to you to hear that I write out of gratitude, on account of the New Testament, and that you will have it printed. I wish that this letter may go the right



way, and arrive at the place to which it is sent, even to our beloved and united with each other (whom we love and to whom we are united). I wish you every good, and am the Greenlander,

“SHEM.”

The brief view of the origin and progress of the Moravian Missions in Greenland, which has now been laid before the reader, is eminently calculated to remind us how God delights to magnify his own power, grace, and wisdom, in the apparent weakness of the instruments which he employs for the accomplishment of his purposes. The disposition of man is to give the praise, which is due to God alone, to the instruments by which he works—as it is expressed in the emphatic language of Scripture, “They sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous.” Therefore do we find the method of God’s dealing with the world and the church calculated to counteract the workings of this depraved disposition. To illustrate this possible, by enumerating the many particular instances recorded in the Scriptures, would occupy a larger space than would be consistent with the design of this volume; but we may observe, in general, that the Jewish people were selected from the mass of mankind, in order that, by God’s dealings with them, his name, perfections, and methods of government should be known throughout the earth; and do we not find the principle to which we have adverted, illustrated throughout the whole of their history? A Syrian, ready to perish, was the father of that nation; nor was the power of God less manifested in its progress, than in its origin. For we find that people growing under circumstances which threatened their extirpation, placed in the land which was designed for their habitation, and delivered from those difficulties and dangers into which their sins had brought them, either by an invisible instrumentality, or by such as appeared quite inadequate in the eyes of human wisdom. And all this was done for the confusion of those who say, “By the might of my hand I have done it, and by my wisdom, for I am prudent”—“Who rejoice



in a thing of nought; who say, have we not taken to us horns by our own strength?"\*

And when we turn to the Christian dispensation, the same method which had previously characterized God's dealings with our apostate race immediately meets our view. We there see the Lord Jesus Christ, who is emphatically styled the Power of God, to whom all power is given in heaven and in earth, and who was anointed to the great work of gathering together in one, from the ruins of the fall, the whole body of God's elect people; we find him presenting, to the eye of sense, the appearance of imbecility,—a feeble infant, wrapped in swaddling clothes, lying in a manger, subject to weariness throughout his life, and at length "crucified through weakness."

The instruments which the Lord employed, for the establishment of his kingdom in the world, serve as a further illustration of the principle. They were all sent to their great work, unsupported by political power; they were (with the exception of one) "unlearned and ignorant men;" and thus, on a review of the whole of God's dealings with mankind, we may say, "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence," 1 Cor. i. 27—29.

We have before observed, that there is a striking illustration of this great principle in the origin and progress of the Moravian Missions in Greenland. A congregation in Germany, consisting principally of poor exiles, is excited to pity the heathen, chiefly by the words of a poor Negro slave; two young men, without money, without interest with the great ones of this world, and without learning, determine to devote themselves to the cause of God among the Greenlanders; they are led to that country, and supported in it from

\* See also Ezek. xxviii. 2—9; xxix. 2—6; and Dan. iv. 29—37; from which texts it is evident, that God's government of heathen nations was regulated by the same principle.



year to year; they are instructed in the language; they labour long without fruit; but at length a savage Greenland, whose mind had not been prepared by any previous instruction, believes the Gospel the moment he hears it; the work grows, and at length four flourishing and numerous congregations are established. Let the reader contemplate the first weak desire, conceived in the mind of the first Missionary, to visit Greenland; let him then pass, in thought, through the congregations of converted Greenlanders; let him see the influence of their principles and their example on the social order and happiness, even of their unconverted countrymen; and must he not involuntarily exclaim, "What hath God wrought!" "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger," Psalm viii. 8.

The Compiler of this little history desires for himself, that his acquaintance with the wondrous work of Christ recorded in these pages, may assist, under the divine blessing, in counteracting the constant tendency of his heart, in common with every fallen child of Adam, unduly to magnify secondary causes; he sincerely desires that it may be productive of a similar effect upon the mind of every reader. For the more entirely we are enabled to ascribe all glory to God alone, the nearer do we approach to that image of righteousness and true holiness in which man was originally created, and the richer foretaste we shall enjoy of heavenly blessedness, the very essence of which consists in the ascription of blessing and praise, and thanksgiving and power to God alone, from the deep conviction that He only is worthy.

The writer cannot conclude, without directing the attention of the reader to the extraordinary self-denial exhibited in the conduct of the Moravian Missionaries. In many respects, this is instructive. In the first place, it shews that the doctrine of justification by the atonement and righteousness of Jesus Christ, through faith alone, does not lead to disobedience of the practical duties of Christianity, but that this doctrine is the only efficient motive for the production of a generous and unreserved devotedness to God: indeed, it is no un-



common thing to find the same individual who reproaches the doctrines of grace, as opening the flood-gates of immorality, censuring, in the very same breath, the over-righteous zeal of those who believe them; and thus it appears, that the plausible pretence of zeal for the interests of morality, is made the cloak for concealing the enmity of the heart against doctrines, which alone strike at the bitter roots of pride and self-righteousness, and produce the fruits of genuine holiness.

The self-denying zeal of the Moravian Missionaries may prove profitable to the reader in another point of view also, namely, by exciting to an imitation of them, so far as they were imitators of Christ. Nor let it be thought that they were called to an extraordinary devotedness. As all believers are equally guilty before God, equally obnoxious to his wrath, and equally indebted to the blood of Christ for justification, and to the Spirit of Christ for sanctification,—as all are creatures and sinners. All in their several stations, are called to complete devotedness in the service of their Creator and Redeemer. We are “not our own, but we are bought with a price;” therefore we should “glorify God in our bodies and our spirits, which are God’s;” but the heart, stupified by remaining carnality, is slow to draw this most just inference. When such a pattern of devotedness as has been placed before the reader in these pages meets our view, it should be considered, that God, by whom the minutest event in our history is ordered, enforces in his providence that entire devotedness to his service, which he has already inculcated in his word. Nor can we, without sin, refuse to hear Him who says to us, in reference to every such example, “Whose faith follow, considering the end of their conversation, Christ Jesus the same yesterday, to-day, and for ever.”



## BIOGRAPHICAL SKETCHES,

&c. &c.

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### KAINAEK.

The Greenlander Kainaek—His awakening—Greenland nobility—Misery of the almost Christian—Kainaek seeks to extinguish his convictions—His cruelty to Kuanak—Kainaek, with a band of murderers, visits New Herrnhuth—His convictions revived—Another alarming visit—Kainaek visits the brethren—His convictions again revived—Is visited in Kangek—The world insufficient to satisfy the desires of the heart—Sufficiency of the Gospel—Kainaek solicits baptism—His journey to New Herrnhuth—His baptism—Exemplary regard to the Sabbath—Many Greenlanders drawn to the Missionaries by the report of Kainaek's conversion—His growth in grace—Wonderful change of character—Death—Conclusion.

THE Greenlander Kainaek, about whom we propose to give some account in the following pages, was one of those individuals who, in the year 1739, were directed to New Herrnhuth by Samuel Kajarnak (see page 103).

When the glad tidings of salvation, through the blood of Christ, was proclaimed to him, he was not an unconcerned hearer; but, notwithstanding the impression which the word of God had made upon his heart and conscience, the love of the world still remained predominant, and withheld him from yielding himself up to the happy service of the Saviour.

A Greenlander who can prove his descent from a father, grandfather, and great-grandfather, who were all renowned seal-catchers, is esteemed by his countrymen to be of a good family; Kainaek possessed this distinc-



tion among his people, by whom he was looked up to as a prince; and, as the faithful following of Christ exposes a man to derision and ignominy in Greenland, as well as in other places, Kainaek had many hard struggles, before he was drawn by the Holy Spirit to resolve on relinquishing his fancied honour and reputation, and give himself to our Saviour. He was thus taught to enter into the deep meaning of our Lord's words, when he said, "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only;" and was prepared to utter as the expression of his own experience, those numerous passages of sacred Scripture which magnify the long-suffering of the Lord, which bears with all the provocations of sinners, striving with them, and hedging up their way, until they are constrained to turn from the wide road of destruction into the path of peace. And it is thus that every real Christian is taught to value the word of God, as describing to him the experience of his own heart, thereby evidencing itself to be indeed the word of Him, who searches the hearts and tries the reins of the children of men—who knows all the thoughts which come into our minds, every one of them; and in recommending the sacred Scriptures to the notice of others, persons, who are thus taught, can address them with the same argument as that which the Samaritan woman used to call the attention of her countrymen to Christ; study this wonderful book, "which told me all things that ever I did."

It is a wretched state to have only enough of religion to make us miserable, and this was now the condition of Kainaek; his judgment was convinced that he should yield himself to Christ, but his unconverted heart still cleaving to the world, fought against his convictions. This is no uncommon case, and it proves how completely man is depraved in all the faculties of the soul, and that the conversion of a sinner is altogether the work of God, for when the understanding has been enlightened, there is still need of that new heart which the Lord has promised to his people; for the natural heart is enmity against God, and never can delight in his service, therefore, unless the affections be renewed in the same proportion as the understanding is enlight-



ened, the soul will be distracted between its convictions on the one side, and its desires on the other, and will be placed in a situation similar to that of criminals, whose bodies were torn asunder by having their limbs tied to horses, which were driven furiously in different directions. The history of Christ's work of grace in Greenland, furnishes many illustrations of these observations. Thus a Greenlander, whose wife and children were already turned to the Lord, said, "Pray do not tell me always so much about the Saviour, or else I shall become a believer too; and at present I have no mind, for I must go to the north once more to trade; and besides I am afraid my wife and children will give me no rest, and I am restless enough without it."

In this miserable state of mind Kainaek sought relief by such worldly diversions as the circumstances in which he was placed afforded, "one while," says Mr. Crantz, "he betook himself to the north, and another while to the south, but could never fly from a restless heart, let him fly where he would."

When persons are brought to this state of mind, whatever revives their convictions increases their uneasiness, and therefore such characters are commonly bitter persecutors of God's faithful people; we have a remarkable instance of this in the case of Ahab, as recorded in the sacred Scriptures; the miraculous consuming of the sacrifice on the prayer of Elijah, had fully convinced him that that holy man was the prophet of Jehovah, but still his unconverted heart refused submission to the words of the prophet, and therefore, when after his sin, in the case of Naboth's vineyard, he met the man of God, his language shewed that the natural enmity of his heart was peculiarly exasperated by his presence; "Hast thou found me, O mine enemy." A painful illustration of these observations will be seen in the next fact, recorded in the history of Kainaek, but before relating it we must introduce another character to our reader's notice.

Samuel Kajarnak, whose conversion to Christianity, and subsequent flight have been mentioned in the preceding history, returned to New Herrnhuth in the year 1740, bringing with him his nephew, a boy named Kuanak. Mr. Crantz writes of this individual: "Our



Saviour soon drew nigh to his heart, he was a real joy to us, and according to his measure of knowledge, a blessing to many heathen, especially the children. He was a boy of a bashful, but childlike mind, shewed a hearty love to our Saviour, and to those that believed, and was often seen alone at prayer. He was indeed, obliged to go with his father to the islands for food, but seldom missed an opportunity of visiting his teachers, who found so much the greater desire in him after the word of life, the more he learned to discern the difference between believers and unbelievers.' 'I am often quite anxious,' said he, 'among the heathens, therefore I implore our Saviour to give me grace and strength, that I may never stray from him, for I can find rest nowhere, but when I cast myself at Jesus' feet, and lay my heart before him in the condition it is in.'

The next year this interesting youth was obliged to go with his father to the north, at taking leave, the Missionaries fell upon their knees with him, and the poor boy, who had but two years before been a stupid heathen, without hope, and without God, prayed so movingly, that he and his teachers shed numberless tears together.

On this roving excursion, Kuanak's father was drowned; and Kainaek, who, it appears, made one of the party, took Kuanak into his service. The reader has been already informed of the Christian attainments of this youth, and, in the subsequent part of this history, we shall see reason to conclude, that, not only by his consistent conduct, but also by his reproofs and exhortations, he assisted to revive those disquieting convictions, which the quick and powerful word of God had before awakened in the breast of Kainaek. Not long, however, after the death of his father, poor Kuanak was seized with a burning fever, and being delirious, he wounded Kainaek's wife with a knife, this afforded Kainaek some excuse for venting his malice upon him, and he beat him so unmercifully, that he crippled him, and, in this state he was carried back to the Missionaries, who were glad to receive him alive, by the kind care of the brethren, he was so far restored, as to be able to row in his kayak. But, although his body was maimed by the cruelty of man, his soul was safe



from the reach of his persecutor: amid all the heavy inconveniencies of his sickly body, he was always cheerful; he once wrote thus of himself: "I, poor cripple, am heartily poor, but our bleeding Saviour, with his wounds, is become my comfort, besides which, I have none. Whenever I think on this, my heart rejoices. Of myself, I should never have obtained comfort, but he has fixed my thoughts and senses upon his wounds. Therefore, I constantly cleave unto him, and because I am so poor and wretched, I will even hide myself in his wounds."

The reader will observe from this short account of Kuanak, that he was one of those, whose meek and retiring disposition was peculiarly calculated to disarm the rage of the persecutor: the cruel treatment which he received, therefore shows how highly the enmity of Kainaek's heart, already roused by convictions, must have been exasperated by the gentle reproofs of Kuanak's example and conversation.

We have no further account of Kainaek, until the year 1744. At that time, New Herrnhuth was visited by a number of savages from the islands, who came for the purpose of murdering some of the baptized Greenlanders, under the pretence that some of them were related to the murderers of their friends, for in Greenland, where they have no established laws, the savage inhabitants think themselves bound to avenge the death of any of their friends who have been murdered, and if their vengeance does not light upon the murderer himself, it vents itself on his innocent relations, or on such as only happen to live on the same land; one fact, among many others, furnished in the annals of heathenism, which shews the utter insufficiency of natural conscience, to direct men in the path of duty, and which illustrates the suitableness of the promise, "Thou shalt hear a voice behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." The Missionaries described to the savages, the sin of murder, and remonstrated with them on the injustice of their purpose. They also sent for the baptized Greenlanders, who were the chief object of their vengeance, and by this man's protestations of innocence, the savages were appeased, and promised to



do no harm to him or any of the believers : doubtless, in this sudden change of their purpose, and in the extraordinary protection, which had been all along vouchsafed to these Christians, a little helpless band of strangers, in the midst of a savage people, the Missionaries recognized the guardian hand of the great Head of the church, who has all hearts at his disposal, and whose care for His little flock in Greenland, was as great as for His church in ancient times. "When they were but a few men in number, and strangers in it. When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong, yea, he reproved, even kings, for their sakes, saying, 'Touch not mine anointed, and do my prophets no harm.'"

Among this band of savages, the Missionaries recognized poor Kainaek, and having reminded him of the tastes which he had had of the powers of the world to come, during a season of awakening among the savages four years before, and having exhorted him with earnest affection, to surrender himself up to the Saviour, he was much moved, and confessed with tears, that he was a miserable corrupted creature, that he knew very well he ought to be converted, but could not, because he liked better to wander up and down with the savages.

But Kainaek's agitation was still more increased, when Kuanak, the victim of his malice, came forward, extenuating his barbarous cruelty, by saying, that he had very well deserved the blows, and, at the same time, entreating him and his companions to be converted ; they wept all together, and, doubtless, the tears of Kainaek, on this occasion, were expressive of the same emotions, as those which wrought in the breast of Saul, when he discovered how David, the unoffending object of his hatred, had spared his life. "And Saul lifted up his voice, and he said to David, thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil."

The case of Saul to which we have just alluded, proves that the strongest convictions are not able to turn the current of the unconverted heart from its purpose of criminal indulgence, and this was the case with Kai-



naek, for, notwithstanding the strong convictions which the exhortations of the Missionaries, seconded by Kua-nak had excited, no abiding impression was at this time made upon him.

In the month of May following, the same band of savages marched to New Herrnhuth, at a time when most of the Greenlanders, at least, all the men, were absent in search of food; and all the Missionaries, except Matthew Stach, were gone to visit them. He thus relates this alarming occurrence: "They came from the Sound, where their tents are now standing, first to the colony, and then to us. My room was so full, that there was no stirring, I could not guess their aim. I knew what they had threatened, but I was not afraid, and went on quietly with my translation. When they had sat awhile, their chief said: 'We are come to hear something good.' I said, I am glad of it, only let the rest of the people come into the house first. He sent for them in directly. I sang first:

Let the world hear, &c.  
The Lamb's sweet art,  
Hath won my heart;  
His voice I proved,  
I bow'd, believ'd, and loved.

Then I prayed, that the Lord would open their hearts to understand what he should give me to say to them. After that, I spoke a few words on a passage out of my translation, Acts xvii.—concerning Paul's occurrence at Athens, and afterwards I said: 'Yet I will not say a great deal to you of the Creator of all things, for you know already that there is a Creator. This, all but one, confirmed. You also know, that you are wicked people, to which, they all said, yes. Now, then, I will tell you of the most necessary point, viz. that you and we have a Saviour, who is the same that made all things at first. He came into the world like another man, resided upwards of thirty years upon earth, did the will of his Heavenly Father, and instructed mankind. Afterwards, he was fastened up to a cross, and slain by his countrymen, who would not believe his word. But the third day he rose again from



the grave, and afterwards ascended up into heaven. Now the time is approaching, when he will come again in the clouds of heaven, then all the dead will arise, and appear before him, as the righteous Judge, and he will render to every one according to his works. Then, I turned to the chief, and said: 'But thou, poor man, how wilt thou stand before Him, when all the souls whom thou hast dispatched out of this world, shall step forth, and say to Him that sits upon the throne, this wicked wretch murdered us, just as thou hadst sent thy messengers to us, and hindered us from hearing the account of our salvation. What wilt thou then answer?' he was silent, and cast his eyes down to the earth. I observed now, that a tremour seized them all. therefore, I proceeded: 'Hearken to me, I will put thee in a way, how thou mayest escape this tremendous judgment, but thou must soon put it in practice, or else death will put it out of thy power, for thou art old. Fall then at the feet of Jesus. Thou canst not see him, yet he is every where. Tell him that thou hast heard, that he loves the human soul exceedingly, and rejects no one that cries for grace, though he be the greatest sinner; tell him he shall have mercy on thee, poor wretched creature, and expunge thy sins with his own blood,' and so on. He promised with an affected heart, that he would. When I had finished, Anna began, whose brother they had murdered in the year 1739, she also exalted the power of Jesus' blood, which had evidenced itself so happily on her and hers, and admonished them not to withstand the truth any longer. When she had done, Sarah came, and kept them a long discourse. They heard it all with great attention, and afterwards walked up and down the place in a thoughtful posture, with their hands folded, but towards evening, they departed." From the fact of Kainaek's being found in such company, the reader may form some idea of the turbulence of his natural character.

We hear no further account of this heathen until the year 1750, and then he is presented to our notice, running his career of sin, and provoking the long suffering of God to deliver him over to the dominion of his own lusts.



Some time before this period, one of the savages came to New Herrnhuth, requesting the protection of the Missionaries from the violence of Kainaek, this was immediately granted, which so enraged Kainaek, that he threatened to set fire to the Brethren's buildings. Shortly after he made his appearance at the settlement, and being charged with having uttered this threat, he denied it. He was now often seen at Herrnhuth, nor was it until some time afterwards that the wicked purpose of his frequent visits appeared.

But the God of all grace had designs of mercy towards this wicked heathen; although He saw his ways, he purposed to heal him; and, notwithstanding all his multiplied transgressions, He was yet to allure him, and bring him into the wilderness, and speak comfortably to him; and, even while he was thus going on frowardly in the ways of his own heart, his wickedness was overruled for his good; for by his frequent visits to New Herrnhuth, he was brought within the sound of the Gospel, and thus the spark of conviction which had so long lain dormant in his breast, and which he would gladly have smothered, was preserved from total extinction.

Towards the end of the year 1752, the Brethren set out on an excursion to the islands, and visiting Kangek, they there found Kainaek, who had gone to reside in that place, the savages in general received the Missionaries kindly, and Kainaek took them into his house. These zealous servants of Christ availed themselves of this favourable disposition in the Greenlanders, by pressing the Gospel on their acceptance, both in public discourses, and private conversations. With Kainaek and his wife, they were particularly earnest, and, in a conversation which one of the Missionaries held with them, the good man's heart was so cheered with the persuasion that the great Shepherd was already leading these poor wanderers to his fold, that he said, "After all, you belong to our Saviour, just as you are; and I am persuaded he will certainly get you and yours, and baptize you with his blood." Kainaek's wife replied, "Hannesse, do you believe this of us in good earnest;" he said, "Yes, and until then you will never get rid of the uneasiness of your heart."



Hence it appears, that these people found that the world could not satisfy the desire of their souls ; and this restless dissatisfaction is often the result of a work of the Holy Spirit upon the heart, and a preparation for the joyful reception of the good tidings of the Gospel. How satisfying are its announcements to those desires of the renewed soul ! Man can look forward into eternity—his hopes and his fears are capable of being exercised by subjects connected with it ; but this perishing world, where all things fade and languish, furnishes no object upon which such desires can rest with complacency ; but, in the glorious gospel, life and immortality are brought to light, and the green fields of the heavenly Canaan, preserved in perennial verdure by the river of the water of life, present a satisfying object to the eye which has been wearied in roving over the barren sands of this thirsty wilderness.

Again—the Holy Spirit implants in the soul the faculty of perceiving and admiring moral excellence ; but where, in this world of deceit and selfishness, can such a faculty find any object on which to rest with delight and satisfaction ? but, in the gospel, the character of the blessed God is revealed, and all his moral perfections,—his justice, and truth, and holiness, and love, and mercy,—beam upon the eye of the soul, from the face of Jesus. “Blessed is the people that know the joyful sound ; they shall walk, O Lord, in the light of thy countenance, in thy name shall they rejoice all the day long, and in thy righteousness shall they be exalted.”

In addition to this, the heart of man is capable of deriving the most exquisite pleasure from friendship and affection. The greatest king hears with pleasure of any demonstration of loyal love, from the meanest of his subjects ; a man is pleased with the love of a child, yea, even of his dog : but where, we may ask again, in this world of cold selfishness, can this principle of our nature, when renewed by the Holy Spirit, find any suitable object ? or, if our affections do settle down upon any creature, in idolatrous attachment, the thought that the object of our love is mortal must continually obtrude itself upon us, inflicting a wound, the



pain of which will be proportioned to the strength of our attachment. But the gospel makes known to us the disinterested love of the Living God,—love which is, in every sense of the word, infinite; and which has so expressed itself, that our hearts can embrace the blessed Author of it, for he has revealed himself to us in our own nature, and in such circumstances as are calculated to silence all those guilty fears which would forbid our near approach: as one of the converted Greenlanders expressed it—“Because our Saviour knows all the thoughts of my heart, I speak to him thus: ‘Dear Saviour, thou didst become a man like me, yet without sin; thou hast borne all my members; make me therefore to resemble thyself, and keep me from every danger in soul and body.’”

But fallen man, in his natural state, is so degraded by sin, that, however he may feel the evils of his present situation, he puts forth no effectual desires after these better things: indeed, the generality of mankind are so brutalized,\* that the whole circle of their desires is expressed in the words, “What shall I eat? and what shall I drink? and wherewithal shall I be clothed?” and, as the ox does not low when he has plenty of fodder, so these brutalized sinners are sensible of no inconveniencies, beyond those to which, in common with the brute, they are exposed.

But, as “that which is born of the flesh is flesh;” so “that which is born of the Spirit is spirit.” When the Holy Spirit begins his renewing work upon the soul, it puts forth desires after more excellent things, and can find no rest, until these desires be satisfied in the knowledge of the gospel. Frequently, therefore, does it happen, that such an abiding conviction of the vanity and pollution of every thing in this world, as prompts the individual to say, “Who will shew us any good?” precedes the prayer, “Lord, lift thou up the light of thy countenance upon us.”

This was now about to be verified in Kainaek and his wife. The former earnestly solicited admission to the Christian church, by baptism; but, as he could not

\* See Psalm lxxiii. 22; Isa. i. 3.



determine to change the place of his abode, and as the Moravians think it expedient that all their converts should reside together in one settlement, they at first denied his request, unless he would comply with this condition. The Missionaries, however, did not long persevere in their refusal; they sent some of their people to conduct Kainaek to Herrnhuth, in order that he might be present with other heathen, who were candidates for baptism on the 19th of January. A violent storm, however, which set in, prevented the return of the party on the appointed day, but Kainaek, though absent, was numbered among the candidates for baptism.

On the 20th of January, the storm, which had detained Kainaek, continued to rage, and, as the sea was almost quite blocked up with ice, the Brethren at New Herrnhuth, thinking it impossible that the Missionaries, who had gone to Kangek twelve days before, could immediately return, despatched two kayaks with provisions for them; but, contrary to all their expectations, they returned, bringing with them Kainaek, and his whole family. The aspect of these travellers was frightful, for they were clad in ice like a coat of mail, which gathered round them from the frost-smoke steaming from the sea, through the excessive cold. The strand soon swarmed with people, for they all rejoiced at the arrival of new candidates for the kingdom of heaven.

When Kainaek was informed of the determination of the church, relative to his baptism, he exhibited the most sensible delight. The desire of his heart was soon after gratified, and, on the next congregation-day, he had the pleasure of being a spectator of the baptism of his wife: he was named Isaac, and she Sarah.

As soon as they could leave their winter-houses, Kainaek and his family, with most of his domestics, who were upwards of twenty in number, moved to his teachers; and he had the happiness of seeing them, one after another, admitted to the Christian church.

There is one fact recorded of Kainaek, relating to that period of his history intervening between his baptism and his removal to New Herrnhuth, which must not be passed over in silence. Although living at Kan-



gek, which, it appears, was a considerable distance from New Herrnhuth, and notwithstanding the difficulties attending a journey in Greenland, and the peculiar severities of the winter season, Kainaek, with his family, came almost every Sunday to the public worship. Could we but see this interesting party launching their kayaks on the tempestuous ocean, and laboriously working their dangerous passage, through jarring masses of ice, or against the piercing blasts of the snow-storm, we should feel persuaded, that their hearts knew something of that feeling which the royal Psalmist expresses—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart, and my flesh, crieth out for the living God." And what a severe rebuke does the example of these Greenlanders give those professing Christians, who, living in a temperate climate, and blessed with all the conveniencies of a civilized country, are detained from the worshipping assembly of God's people on the Lord's day, by some trivial circumstance, such as would be considered no hinderance, were worldly mirth or dissipation the object!

As Kainaek was a person of note among the Greenlanders, his conversion made a great noise, and proved the occasion of bringing many eager inquirers to New Herrnhuth. "There was not a week in winter," writes Mr. Crantz, "and scarce a day in summer, without the visits of strangers out of the neighbourhood, and often from remote places in the South and North. Most of them attended the public meetings, and, if there was any thing they did not rightly understand, it was explained better to their conception, and brought nearer to their hearts, by our baptized, at their visits in the Greenland houses. By this means, many a one carried away an uneasiness and concern, which required time to operate insensibly in secret."

While Kainaek was thus made the means of blessing to others, we are not without evidence of his own progress in the knowledge of God; for we are informed that, from the time of his baptism, he was as quiet and peaceable, as he had before been wild and ungovernable. This growing conformity to the character of Jesus,—of



whom it was written, "He shall not strive or cry, or cause his voice to be heard in the streets,"—is the great evidence of growth in knowledge; for no acquaintance with divine truth, which does not produce this practical effect, deserves to be called the knowledge of God. The man of true "understanding is of an excellent spirit"—"Beholding as in a glass the glory of the Lord, he is changed into the same image, from glory to glory, even as by the Spirit of the Lord." In such alone is the object of the gospel revelation accomplished, for its exceeding great and precious promises are given, that we might be made partakers of the divine nature, and escape the pollutions which are in the world through lust. How many souls, living in the midst of light, are still perishing for lack of this knowledge! And even the most advanced believer, who examines the extent of his acquaintance with divine truth by this test, discovering how little practical influence his knowledge of the gospel has exercised on the spirit of his mind, compared with that which it is calculated to exercise, will understand something of the apostle's meaning, when he wrote, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

Another prominent feature in the character of Kainaek, after his conversion, was the fidelity and industry with which he discharged the relative duties of husband and father; and this is the more worthy of notice, because the savage Greenlanders are remarkable for their want of natural affection,—instances not being uncommon, in which they have buried aged persons and helpless children alive, without any apparent idea of the guilt of such a deed.

Kainaek's attention to these duties was particularly manifested in his frugal industry in providing for the support of his family,—a duty which is attended with great difficulties and temptations in Greenland, and which is therefore much neglected by the people of that country; for, however laborious and successful they may be in providing food in the summer season, they frequently consume such a quantity at one or two gluttonous feasts, as reduces the whole family to famine during a great part of the winter. But the converted



Greenlanders, as has been frequently shewn in the course of the preceding history, forsook all these practices ; for the Scripture says, that a good man "guides his affairs with discretion ;" and the grace of God, that bringeth salvation, appeared to these savage people, teaching them to "deny ungodliness and worldly lusts, and to live righteously, soberly, and godly in this present world."

Were all who profess the name of Jesus thus to seek to glorify his name, by a quiet and godly conscientiousness in the discharge of the various duties of their several stations, how would their conduct put to silence the ignorance of foolish men ! But, alas, how many live in the habitual neglect of these things, persuading themselves that they are ready to do any *great service* to which the Lord may call them, while living in the habitual violation of the plainest duties !

But this industrious attention to relative duties, which we have mentioned as one of the evidences, in the character and conduct of Kainaek, that he had passed from death unto life, must be distinguished from that engrossing care with which many seek for a provision for their families : the well-regulated mind will bestow upon these inferior things a measure of thought proportioned to their insignificance, when contrasted with the things of eternity. A vessel, into which much chaff has been loosely thrown, may still be filled with water ; and so the mind, which admits ideas about these inferior things, may still be filled with the element of spirituality : but the Spirit of God alone can teach a man truly to obey the precept, "not slothful in business, fervent in spirit, serving the Lord,"—to take due precaution to provide for the wants of those whom God has placed in a state of dependence upon him, and yet to be "careful for nothing." This Kainaek had learned. How pleasing to the pious mind, to contemplate this poor Greenland in his kayak, toiling to snatch a precarious subsistence from the ocean ! While his hand plies the oar or casts the harpoon, his heart meditates upon the love of his Incarnate Creator ; with the eye of faith, he sees him walking upon the troubled waters ; with the ear of faith, he hears him saying, "Be of good cheer, it is I ;



be not afraid;" and, in the anticipation of that happy day, when he shall behold his Redeemer face to face, when sorrow and sighing shall flee away, and when no root of bitterness shall ever spring up to trouble the believer's perfect peace, the hardships of his present lot are forgotten.\*

But the time when Kainaek was about to realize all these hopes was not distant: about three years after his baptism, he was hastily summoned from time to eternity, by a violent fever with which he was seized, when among his family in the islands. We are furnished with no particulars of his last moments, nor do we need them. He had given abundant evidence of his being a true disciple of the Lord Jesus Christ,—that he had committed himself in well-doing, as unto a faithful Creator, to Him who is presented to our faith as having the keys of death and the invisible world, without whose permission and appointment not one of those many doors, by which man goes out from this state of being, can be opened.

Oh! that men would consider, that He who thus holds the "keys of death and hell,"† determining the time and manner of our exit from this world, has also eyes like a flame of fire: with these he observes the thoughts of every heart, and with a most indulgent patience, strikingly exemplified in the subject of this memoir, gives space for repentance, noting down every abuse of such opportunities (see Rev. ii. 21). Did secure sinners consider that Christ, with eyes of flame, and the keys of death and Hades in his hand, beholds them, would they dare still to trifle? Did they realize

\* That this is no fanciful description, will appear from the following testimony of a converted Greenlander: "I have placed my confidence in our Saviour, and the Holy Ghost has often reminded me of him, and helped me to a vital and inward happiness. When he draws near to my heart, and sometimes in a particularly perceptible manner, I fall prostrate before him, and worship him. I have him, and will not let him go. I often think: Oh! how shall we rejoice, when we shall ever be together with him, and shall see him as he is! When I am alone, or when I row in my kayak, I often pray and weep before him, and tell him the thoughts of my heart."

† In the original, "Hades, or the invisible world."



his presence in this posture, standing over them in all their vain dissipations, idle vanities, bold adventures, insolent attempts against his laws and government, presumptuous affronts of his high authority; yea, or even in their drowsy slumberings, their lingering delays, their neglects of offered grace—did they consider what notice He takes of the state of their hearts under every sermon which they hear, and in every prayer which they offer—did careless sinners consider and believe this, in what agonies would they be! what pangs of trembling would they feel within themselves, lest the key of death should suddenly turn, and the door through which they must pass to their eternal and unchanging state should be opened, before they had accepted the mercy which is freely offered in the gospel!



## ANNALS OF A GREENLAND FAMILY.

Opposition of the Angekoks to the Gospel—Arbalik, a disciple of an Angekok, is awakened by the preaching of the Missionaries—Also the Greenland woman Pussimek—Her removal to New Herrnhuth—Her mother and sister—Pussimek advances in the knowledge of God—Is baptized, and named Sarah—Her labours in the congregation—Death of her mother—Removal of her sister Issek to New Herrnhuth—Her conversion and baptism—Baptism of Arbalik—Removes with his mother to New Herrnhuth—Family arrangements—Arbalik's labours in the Gospel—Death of his mother—Sarah's zeal—Her fall and repentance—Her marriage with Arbalik—Progress of Issek—Voyage of the Greenland family to Europe—Their arrival at Herrnhuth—Death of Sarah and Arbalik—Voyage to London and America—Visit to the congregations—converted Indians—Return to Greenland—Issek induces the single sisters to live together—Her sickness—Death—Conclusion.

MANKIND, in general, feel their inability to arrive at the knowledge of God and a future state, by the exercise of their own reason, and hence we find that every heathen nation is guided either by some pretended revelation, or by the counsels of persons assuming the privilege of a familiar intercourse with the world of spirits, and these supposed means of knowledge, are commonly the greatest obstacles to the entrance of divine truth, as they pre-occupy the avenue through which its light should enter, and therefore, that remarkable exclamation of our blessed Lord may be applied to nations, not less than to individuals. “If therefore the light that is in thee be darkness, how great is that darkness.”

The heathen Greenlanders had submitted their understandings to guidance of the latter description: in the person of their Angekoks, (see page 23) whom the Missionaries found to be the most determined opponents



of the Gospel, the success of which would prove destructive to their credit and interest.

So systematic was the opposition of these impostors to the Gospel, that, when they perceived the growing credit of the Missionaries among the people, they even came to hear their preaching, in order that the well-disposed Greenlanders might entertain a good opinion of them, as of people who also loved what is good, and that they might acquire so much knowledge as would enable them to talk plausibly to the gaping crowd, and be reputed as wise as the Missionaries.

These Angekoks have generally some pupils selected from the youth of Greenland, whom they instruct in all the secrets of their art, and under such tuition, Arbalik, one of the Greenlanders, whose life we propose to set before the reader, passed his earlier days; his mind, at a time when it was most susceptible of impression, had been imbued with deep hatred of the Gospel; he was the member of a confederacy, whose credit, and interest, and existence, depended upon the success of their opposition to the Missionaries; nay, more, he was a distinguished member of the diabolical brotherhood; an aspirant after the knowledge of the depths of Satan, a candidate for the highest place among his emissaries,—for Arbalik, writes Mr. Crantz, “was to have learned the art of conjuring people to death.” In the time of the awakening which took place in the year 1739, this poor youth heard the gospel; he tasted the sweetness of the love of Jesus—he would have surrendered himself to him, but the chains which Satan had bound around him held him fast, and at length the silken cords of the Redeemer’s love became painful to him; he would gladly have disengaged himself from them, but an invisible hand had wound them around his heart, and held them fast, until at length he was extricated from the snares of the enemy, and his happy heart could testify that the gospel is the power of God unto salvation, to every one that believeth.

But we must for the present leave Arbalik, to introduce our reader to the Greenland woman, Pussimek, whose life we are also to relate in these pages.

The Missionaries not only preached the gospel in their own chapel, and wherever they found any con-



course of heathen, but they also visited the Greenlanders in their own houses. In one of the huts, where all the rest of the family were either insensible or opposed to the gospel, there was one young woman whose heart the Lord opened to understand the word spoken. This young woman was Pussimek. She was very much affected by the hearing of the gospel, and became a frequent attendant at the meetings of the brethren: on one of these occasions, her emotions were so powerful, that her tears flowed down her cheeks, which she endeavoured to conceal with her hands, and at the same time she secretly prayed, "O Lord, let thy light break through the very thick darkness." Happy they, who are thus made sensible of their blindness, and inability to know any thing of God, except so far as he enlightens the understanding: the sense of want will constrain such to pray like Pussimek, and, like her, the Lord's gracious promise will be sooner or later fulfilled in their experience—"Call upon me, and I will answer thee, and shew thee great and wondrous things, which thou knowest not." On another occasion, some of the Missionaries saw her kneeling behind a rock, but they could only hear her utter the following words, expressive of her sense of the plague of her own heart: "O God, thou knowest that I am very much corrupted from our first parents—have mercy on me." When she was afterwards asked what she was about here, she answered, "Because I now begin to believe, I pray every day in secret to God to be gracious unto me."

The state of soul of this poor heathen, at this time, seems to have been similar to that of Saul of Tarsus, when the Lord said concerning him, "Behold, he prayeth;" and, as Ananias was sent to instruct the humbled Pharisee, so the Lord directed his servants to teach this poor soul, making their teaching the effectual instrument of leading her soul into the enjoyment of that peace for which she panted.

Pussimek was now frequently visited by the Missionaries, who exhorted her to believe in the Lord Jesus Christ, giving her all needful encouragement: on one of those occasions, when she was directed to steadfastness and continuance in prayer, she began to weep, and pour forth the following ejaculations: "O Jesus, my



heart is very much corrupted—O, make me truly humbled and grieved about it, because thou wilt have it so; take away the bad thoughts from me, and from my heart, so that it may be pleasing to thee; and, as I know but little of thy word as yet, give me thy Spirit to instruct me.”

The rest of the people of the house where Pussimek lived, observed the great change which had been wrought in the spirit of her mind, and, as their consciences told them that they needed the same transformation, while their hearts were averse to it, they hated her; so certainly does every true disciple of Christ realize the truth of his words—“If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

Poor Pussimek's situation now became very uncomfortable: the persons with whom she lived not only treated her very harshly, when in the house, but would scarcely allow her to go any more to the meetings; and, when they removed their habitation, she was obliged to follow them, though she would very gladly have staid. But in a few days she came again, and intreated the brethren to take her into their service, and afterwards could never be prevailed upon by threats nor intreaties to leave her teachers.

The compiler of this little memoir has sometimes dwelt, with admiration, on that part of inspired history in which we are told of Peter and John, after their dismissal from the Jewish council, “and being let go, they went to their own company:” there is a sweet instinct of love which draws true Christians together,—an instinct implanted by the Holy Ghost in their hearts, in answer to that prayer of the great Mediator—“Neither pray I for these alone, but for them also which shall believe on me, through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.” And this love for the society of persons whose characters bear the most lively resemblance to Jesus Christ, and a corresponding uneasiness, when forced by circumstances into company of a different description, is one of the great evidences of



a regenerate state. "We know that we have passed from death unto life, because we love the brethren."

But Pussimek had an aged mother, and a sister named Issek, whom she loved, and now that she was awakened to a concern for the salvation of her own soul, she anxiously desired and endeavoured to excite similar feelings in theirs. She knew experimentally what it is to be a sinner, unreconciled through the blood of Jesus; and her own experience of the present misery, and her belief as to the future consequences of such a state, filled her heart with anxious disquietude concerning the spiritual state of her aged mother, and sister. Great were the pains which she took to recommend the Saviour to them, and to excite the same longing after him in their hearts, which she herself experienced; but all that she could offer seemed to make no impression upon either of them, and more particularly her sister, who seemed to be armed impregably by a stupid indifference against every argument, which she could address to her understanding, and every appeal which she could make to her heart.

Mr. Crantz describing Issek's natural character, says she "was a very pattern of a stupid heatheness," and, in confirmation of this, he relates the following anecdote of her: "Being once asked whether she was sensible of no desire in her soul after her Creator and Saviour?" she replied: "She did not understand that, she had left her soul behind in the South." The Christian reader can well judge the trial to which Pussimek was called, in dealing with such a character. There is nothing which so chills the hope of the Christian, in reference to the conversion of an individual, as that mixture of stupidity and levity, with which Issek repelled the solemn truths which were presented to her attention.

When Pussimek found all her entreaties ineffectual, to induce her mother and sister to fix their abode at New Herrnhuth, she repaired thither herself. And the advantage which she derived from her removal from the company of the heathen, to the society of the Lord's people, soon became evident. "One could perceive," writes one of the Missionaries, "a particular desire in this person to experience the power of Jesus' blood, she was never weary of hearing of it, and soon began



to confess and speak of it before others." This constant appetite for divine truth, is one of the characteristics of those, who being renewed by the Holy Spirit in the inner man, hunger and thirst after righteousness, persons who know the Saviour merely by the light of their natural understandings, will soon weary of hearing about him, because all that the natural understanding can discover in him is soon known, and even this is unaccompanied by that pleasant, refreshing, and sanctifying light which attends upon the teaching of the Spirit. In Christ are hid all the treasures of wisdom and knowledge; we are dead, and our life is hid with Christ in God, hid from the eye of natural reason, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." When this spiritual discernment is given, the soul daily discovers more of the hidden riches of Christ, draws life from that hidden fountain of life, feeds on the hidden manna, and partakes more and more of that satisfying joy, with which a stranger intermeddleth not. Such persons like Pussimek, never weary of hearing of Jesus, and whatever may be their attainments in the knowledge of the Saviour, they feel that they have known but little of his infinite excellencies, and contemplating with happy hearts those spiritual beauties, which continually spring forth to view in all the freshness of novelty, they find in Him the theme of that song which is always the same, yet always new, and which no man could learn, but those which were redeemed from the earth.

Pussimek also spoke of the Saviour to others. When any heathens came on a visit, she went among them directly, and whether asked or not, told them why she had taken up her residence with the believers, what she had already experienced by the testimony of Jesus suffering, and how her heart thirsted for a full participation in all those blessings, which he has purchased for his redeemed people. Nor was her simple testimony ineffectual, for one of the Missionaries writes, that "by it always some, and now and then perfect strangers, were very much affected."

The Missionaries observing these plain evidences of



the work of the Holy Spirit, now took Pussimek into a more immediate preparation for baptism, explaining to her the institution and design of that divine ordinance. "And now," writes the Missionary, "her steady declaration was, that she no more believed that Jesus is the friend of sinners because we had told her so, but because she experienced it in her own heart," here again observe the peculiar excellency of divine teaching, how powerfully assuring it is, how independent of human testimony. "I receive not," said the Saviour, "testimony from man." "Our Gospel," said the great apostle, "came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." Happy those who thus believe with the heart unto righteousness, who can appropriate the language of Job to themselves, "I know that my Redeemer liveth;" who, from the overflowing conviction of their hearts, are constrained to cry out like Thomas, "My Lord and my God," and who, in the enjoyment of the blessedness which belongs to those, whose iniquity is pardoned, and whose sin is covered, can appeal to the heart-searching author of all their happiness, "Lord, thou knowest all things, thou knowest that I love thee."

Pussimek now often expressed her great desire for baptism, for the true knowledge of the Saviour is always accompanied with a spirit of obedience to all his commandments and ordinances. In accordance, therefore, with her anxious wish, this converted heathen was baptized, October 30, 1740, when she changed the name of Pussimek for that of Sarah. Many Greenlanders were present on the occasion, most of whom were moved, and some beheld and heard with tears.

About this time the Missionaries began to translate a harmony of the four Evangelists into Greenlandick; and, in this work, Sarah, with another converted Greenlander, rendered them an important service, while they received many blessings to their own souls. The Brethren observed, that the converted Greenlanders used expressions, especially in their prayers, which it would have been impossible to have found out by the rules of grammar; when, therefore, the Greenlanders had learned, by the teaching of the Holy Spirit, to think rightly, the Missionaries observed these expressions,



and thus they became versed in the peculiar idiom of the Greenland tongue, and were enabled to present to the Greenland nation a large portion of the sacred volume, in a language which they could thoroughly understand, the providence of God in furnishing them with such an instrumentality for the translation of his word, is peculiarly worthy of notice, for what blessing can a people enjoy, equal to that of possessing the sacred Scriptures? however distinguished by other privileges, this always holds the highest place; "chiefly, that unto them were committed the oracles of God."

In the mean time, while Sarah was thus labouring in the cause of the Lord. He was preparing an answer to her many prayers; on a subject, which, next to her own salvation, lay nearest to her heart: her mother fell sick, death approached, the vanity and worthlessness of all those things, the love of which had caused her to resist the exhortations of her Christian daughter, stood forth to view, and with her last breath she directed Issek to the believers. When the hand of death shakes man's tree of life all the blossoms, all but the set fruit shall fall off. Men walk in a vain shadow, and disquiet themselves in vain, heaping up riches which die with them. In the storm of death, all must be swept into the common gulph of the grave; the crowns of princes, and the chains of prisoners, the coarse robe of the beggar, and the purple and fine linen of the noble, the honours and offices of the highest, the meat and drink, and mirth of the lowest, all will be swept away: blessed is it for those, whose life is hid with Christ in God, above the reach of all casualties, and who shall, through the storm of death, reach the quiet harbour of everlasting rest. It was, doubtless, under the realizing conviction of these important truths, that Issek's mother directed the steps of her daughter to the people of Christ. Shortly after having given this advice to her child, she breathed her last; and her words seem to have made some impression upon Issek, for we find her soon after yielding to the renewed entreaties of her faithful sister, so far as to abandon the society of the savages, and to fix her abode at New Herrnhuth.

There the fondest wishes of Sarah were soon accomplished, for it pleased Him who caused the light to shine



out of darkness, to shine with the light of truth upon the dark and disordered mind of Issek. She discovered the obligation of the creature to devote all its best faculties and affections to the service of the Creator, she was taught the awful guilt which is incurred by the violation of these obligations; and she further learned, not only that her past life had been nothing but one continued series of transgression, but also, that she could do nothing either to expiate her guilt, or to remove from her heart the disinclination which she felt to follow the conviction of her understanding, by yielding herself up unreservedly to the service of her Maker. In this state of mind she was often discovered in some solitary place, mourning under the sense of her depravity, and her eyes wet with tears.

But He, who came to bind up the broken-hearted, and to comfort all that mourn, did not suffer her to remain long in this deplorable condition, for we are informed, that "like a little child, she was presently encouraged to put her whole trust and confidence in the unseen Friend of sinners," and signifying her desire to be baptized, with tears she was made partaker of this blessing, in the Christmas holidays, 1742. The believing Greenlanders bore testimony, that she, and those who were baptized at the same time with her, had often put them very much to shame, by their earnestness, and desire after instruction in the faith. On the day of their baptism, being asked whether they desired to receive new names, or to retain the old, they answered, that, "as they would give over all their old corruptions to our Saviour, and pray him for a new heart, so they would like to have new names too." Issek received the name of Judith.

Among the individuals baptized at this time was Arbalik, in whom the power of grace had now become victorious. The Missionaries greatly rejoiced in his conversion, for as he shewed considerable intellect with a pleasing animation of temper, they hoped that the Lord would prepare him in time as an instrument for the further propagation of the Gospel among his countrymen. But these hopes some time after received a check, for when Arbalik had enjoyed the benefit of instruction at New Herrnhuth, for but two months, he



was obliged to follow the head of the house, and his family to a great distance, on a hunting and fishing excursion, and now time must shew whether, this young disciple would resist the allurements of heathenism and return to New Herrnhuth.

Thus the Missionaries were always obliged to sow in hope, and to leave it to the Lord of the harvest, when, and how, they should reap the fruit; for, as yet, they could not see how the roving Greenlanders could be accustomed to settle and dwell together. But these men of God, notwithstanding all discouraging appearances, followed in faith the directions of inspired wisdom, "He that observeth the wind shall not sow, and he that regardeth the clouds, shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccles. xi. 4—6. But the Missionaries' hopes of this youth were soon revived, for he missed no opportunity of visiting his teachers, and as soon as he could, he disengaged himself from all connection with his heathen countrymen, and with his mother came to New Herrnhuth, determined to take up his settled abode with the believers.

The Missionaries received them gladly, made them a tent, and lodged Samuel's widow,\* her children, and Sarah Pussimek with them, and these, Arbalik was to maintain as their provider. The sacrifice which he made in undertaking to sustain so large a family, was very great, when we consider what peril and labour must be encountered by the Greenlanders in providing food, but the grace of Christ enlarges the heart, and lifts man above that narrow selfishness, by which others are influenced, and which is the cause of many of those multiplied evils, under which society groans and travails in pain, but blessed be God, his spirit has not forsaken the earth, and he has given us to see in this Greenland tent, the manifestation of its generous influence, similar to that which was exhibited in the primitive times, when, of the Lord's people it is written, "And great grace was upon them all, and the multitude of them

\* See page 115.



that believed were of one heart, and of one soul, neither said any of them, that ought of the things which he possessed was his own, but they had all things common." Surely such little triumphs of the Lord's kingdom, should stimulate professing Christians to aim at a practical illustration of their avowed principles, and should stir up the heart of the faithful disciple to rejoice, that the time shall yet come, when the whole redeemed family shall be gathered together in one; and shall display through eternity the genuine tendency of the truth which is precious to the heart of every true Christian, "for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

We have seen Arbalik a pupil of the angekok, and an aspirant after the diabolical art of conjuring people to death, we are now to behold him as a disciple of Jesus, burning with generous love and zeal to communicate to his countrymen the knowledge of eternal life; how emphatically might he appropriate to himself the words of the apostle, "Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

The true Christian aims to glorify God in all things, he walks with God, meditates upon his perfections, solaces his heart in his promises, and strives to bring every thought into captivity to the obedience of Christ. It is therefore, quite impossible to give an exhibition of the character of a true Christian, by relating some of his actions, it may however be interesting to the reader to know some of the particulars of Arbalik's labours at home and abroad.

In Greenland, the weather is frequently so cold and tempestuous, that not even the hardy natives themselves can leave their houses; that the Greenlanders might not be destitute of instruction at such seasons, the Missionaries committed a family meeting to Arbalik and Kuanak, in which they should sing, pray, and repeat to their people the instructions which they had heard. Nor was this without a blessing.

When Arbalik left home, making an excursion to the islands with his family for provision, he preached the Gospel wherever he came, and rejoiced when he found



hungry hearts among the heathen to hear him; yet at the same time lamented that he himself was still so wretched and ignorant. Nor was his testimony among the heathen ineffectual, one illustration of this in particular is recorded in the diary of a Missionary, during an excursion among the savages, his words are, "We met with many people, but few had open ears and hearts yet we could speak of the Lord's death to some with effect. Thus a few weeks before our Arbalik had related something of our Saviour's dialogue with the woman of Samaria to a woman here, this had such an effect upon her, that she now inquired with longing desire after that living water for all that thirst. This presented an opportunity to speak more amply with her, and some other attentive hearers, about believing in Jesus, who was crucified, and is the true God, and eternal life, and to explain to them the type of the brazen serpent, and the exclamation of John, "Behold the Lamb of God, that taketh away the sin of the world."

We are now arrived at a part of Arbalik's history, in which we are again reminded of the mighty influence of the Gospel in promoting the happiness of domestic life, by securing obedience to those relative duties, upon the discharge of which it depends, but which man in a savage state tramples upon without apparent remorse, for, "the dark places of the earth, are full of the habitations of cruelty."

It appears from Mr. Crantz's history of Greenland, that many of the savages destroy their parents,\* when they become either through age or disease, incapable of contributing to the general support, and from the art which Arbalik had formerly desired to learn, as a disciple of the conjurer's, we have reason to believe that there was none of that natural tenderness of feeling, which would incline him to shrink with abhorrence from any deed of cruelty, upon which the voice of pub-

\* That this practice was so general, as not to appear in the light of criminality to the uninstructed savages, is plain, from a fact recorded in Mr. Crantz's history, Vol. II. page 129. "Those from Kangek were called to account, for having buried an old man alive. They pleaded in their excuse, that it was done at the request of his daughter, because he had got a putrid hand, and could not provide any thing."



lic opinion had not stamped the brand of disapprobation. Arbalik had a mother, an aged, and helpless mother, and as she lay upon her bed of languishing, the converted heathen was her kind attendant, for he had heard the words which God had spoken, "Honour thy father, and thy mother," and that law, of which they constitute a part, had been deeply engraved upon his heart by the agony of Jesus. The mind of this poor old Greenland woman had been greatly impressed by the consideration, that our Saviour called some at the sixth, some at the ninth, and some at the eleventh hour, and on her death-bed she declared her full persuasion, that even in the last hour, her Lord had called her. "We could not," writes one of the Missionaries, "get to her in her sickness, but her youngest son accompanied her departure into eternity with affecting commendatory singing and prayer."

While Arbalik thus adorned the doctrine of the Gospel by a consistent behaviour, Sarah also shewed her faith by her works, although her zeal was sometimes not according to knowledge; one little instance of this may be mentioned. The heathen Greenlanders keep a feast to rejoice at the return of the sun, about December 22d. This is a season of much riot and dissipation among the savages, who assemble in large parties all over the country. When they have eaten to a brutal excess, they rise up to play, their principal sport consists in dancing to the sound of a drum, constructed of a part of the bone, and the skin of the tongue of the whale, and the dancer who can make the most ridiculous motions with his body, secures the largest share of applause; this dance is accompanied by a song, in the chorus of which, the company present join. This dancing, feasting, and singing, are continued through the whole night; the day is spent in sleep, at night the revelry is renewed, and this round they run for several days and nights, till they have nothing more to eat, or till they are so fatigued that they can no more speak: a famine is frequently the consequence of the gluttony, in which the Greenlanders indulge on such occasions.

The spirit of the converted Greenlanders must often have been stirred within them, upon beholding their countrymen, devoting in a peculiar manner to the ser-



vice of satan, a season which called for a devout acknowledgment of God's providential goodness, and so far did Sarah's zeal once carry her, that she even took away the drum, and broke it. She forgot that the weapons of the Christian's warfare are not carnal, but spiritual; she was however, admonished by her teachers not to interfere in this way with the sports of the heathen any more, but simply to speak of our Saviour with those who were willing to hear her.

When the sweet Psalmist of Israel expresses the ardour of his desire after God, "My soul followeth hard after Thee," he immediately adds, "thy right hand upholdeth me," Psalm lxiii. 8, plainly acknowledging the good hand of God in those fervent affections: indeed the whole Scripture teaches us, "that in us, that is, in our flesh, dwelleth no good thing," and by numerous examples it instructs us, that the most eminent believers, after a long course of walking with God, and even immediately after the reception of the most stupendous mercies from His gracious hands, could not stand for one moment in their own strength: but notwithstanding, that all these things are written for our learning, the lesson which they teach is so unpalatable to our pride, that most never learn it, except by painful experience. This seems now to have been the case with Sarah, we shall relate the whole transaction in the words of one of the Missionaries.

"We have observed, for some time past, that our Sarah has been petulant, unruly, and made light of things. We represented it to her, reminded her of the grace our Saviour had bestowed upon her, and exhorted her to remain faithful, and not to undervalue the blood of Jesus! Her heart softened, she acknowledged her fault, and heartily entreated our Saviour for forgiveness, and grace to amend. But this did not shew itself so hastily. Afterwards we found, that the root from whence these bad symptoms proceeded, was lofty thoughts of herself, on account of the diligence she had bestowed on the heathen, and the blessing which attended it. We pointed out to her the corruption of her heart, and bid her reflect on the deplorable plight she was in, when our Saviour first shewed mercy to her, and what she then felt. She burst into tears, and said,



‘ Ah, now I plainly feel, that I have gradually departed from the happiness I then enjoyed, and our Saviour has become a stranger to me. Now, when I pray, I find no comfort, notwithstanding, in my heart, and it is as if I could not find the way to him again.’ We kneeled down with her, and prayed our Saviour to reveal himself to her heart afresh. She was desired to pray too, but she could not utter a single word for weeping. However, we have observed, that since that time she has been very little and lowly in her own eyes, and has been favoured with a free access again to the friend of the sinful and miserable.”

The following short extract from a letter written by Sarah herself to the Ordinary of the Moravian congregation in Europe, and in which she alludes to the transaction related above, will gratify the pious reader. “ I will write to thee about my heart. I feel my misery, and pray our Saviour that he may grant me to feel his blood. For I have no Saviour that can help and save me, but the Lamb of God. Sometimes, when I am alone, I feel that God is present with my spirit, and then I thank him. But sometimes I feel no kind of good in me, nay, mere corruption, and though I strive and look about in my mind after him, yet I still hanker after corruption, and forget him. In the beginning, after I was baptized, I thought, now all sin is removed far from me, but this winter our Saviour has humbled me very much, on account of my sinfulness. It has been a great joy to me, that so many have been baptized this winter. Now I experience, that with God all things are possible, that even we Greenlanders, can be together in right hearty love. Though I am very worthless, yet my teachers love me, and do not despise me, notwithstanding my wretchedness. Because they are acquainted with the Spirit of God, and know his mind, they give all diligence to direct me to the Lamb of God. O! if the Spirit of God would put it into your heart to send us more teachers, then pray do. For God loved us, and died for us, when we and you should have perished. But he has redeemed us, this we experience when we get a feeling of the blood of Jesus in our hearts. May Jesus bless thee. Tell all thy brethren, that I love them very much.”



In the mean time, Simon Arbalik\* continued to labour steadily and successfully among his countrymen, he was not ashamed of the Gospel of Christ, for he well knew, from the blessed effects which had been produced upon his own heart, that it is the power of God unto salvation, to every one that believeth.

Sarah also having recovered from the effects of her backsliding, was again actively engaged among her own sex in the service of her Redeemer. When she was asked what she said to those with whom she conversed, her reply was, "I speak to them of the corrupt heart of man, but direct them immediately to the wounds of Jesus, which can make them good." What energy must her own deep experience of these truths have given to her instructions.

Arbalik, of whom we have heard no complaints since the time of his conversion, now occasioned some uneasiness to his teachers, by expressing a desire to marry a woman who had not been baptized, and did not reside at New Herrnhuth. The Missionaries remonstrated with him on the inconsistency and sin of seeking to be unequally yoked with an unbeliever. And Arbalik was so much affected by their words, that he determined to pause and consider the matter more maturely, nor was he long in making his determination, he came to them the next day, saying, he had prayed our Saviour to direct him in this affair for the good of his soul, and had found that his purpose had not been pure, for he had looked more at the appearance of the person, than his soul's good. Thus the same snare lay in the way of this poor heathen, as in the way of the sons of God of old, when they "saw the daughters of men that they were fair, and they took them wives of all which they chose," and thus the deluge of sin which afterwards called down the deluge of wrath, was let in upon the church. Thus we see that man is always the same, ever prone to follow the motions of his heart, to live by sense, not by faith. Man carries in his own bosom his greatest enemy, a heart deceitful above all things, and desperately wicked, whose deep deceitfulness the all-seeing God alone can fathom, and whose corrupt

\* He received the name of Simon at his baptism.



propensities the almighty God alone can restrain, happy they who like Arbalik, commit their hearts to his keeping, and bring all its imaginations and desires to the test, "Lord, what wilt thou have me to do." Like him, they will be led in the way, in which they should go.

Arbalik now requested to have Sarah Pussimek for his wife; and the decorum with which she at once consented, shewed how completely all her heathen notions had been eradicated by the influence of Christianity. When a proposal of marriage is made to a heathen Greenlander, she manifests the greatest uneasiness, sometimes fainting away, and sometimes deserting her father's house, and retreating among the barren mountains. Nor is this always dissimulation, but a real dread of encountering all those peculiar sufferings to which the married state subjects the female in this heathen land. Generally the woman cannot be prevailed upon to give her consent—she is dragged by force into the house of her intended husband, where she sits for some days dejected, with dissheveled hair, and without eating any thing; and when no kind and courteous persuasions avail, she is compelled by force, and sometimes even by blows, to change her state.

The simple narrative of the marriage solemnities of Arbalik and Sarah, presents an affecting contrast to the cruel compulsion, under which the Greenland women among the heathen usually enter upon such a connexion, Sarah having modestly signified her consent to Arbalik's proposal, "After a short exhortation, to let themselves be formed as an image of the Lord, and his church;" they were mutually promised to each other, and this preliminary transaction was concluded with prayer. A few days after, all the Greenlanders, and some Europeans from the colony, assembled together, and a discourse was held on Eph. v. 23, 24, and then they were joined in marriage, and recommended to the Lord in prayer, as the first married pair that were bound together according to the Christian rites, wishing they might inherit a new blessing, and shew an edifying example.

We cannot dismiss the history of this event, so very important in the annals of our Greenland family, without observing the peculiar blessings of a social charac-



ter, which the religion of Jesus secures to the female. In heathen countries the woman is subjected to the deepest degradation, but how mercifully has the Lord provided against this disposition of man, to tyrannize over the person, and despise the infirmities and feelings of the weaker sex, by making his own love to the church, the pattern of the tenderness with which the husband should regard the weaker vessel, Eph. v. 25, thereby enforcing a duty, which man, as the whole history of the species proves, was always disposed to violate, by the express and pointed application of a motive, which exercises the greatest influence on his believing people. Would that all felt the power of this motive! but few, even of those husbands and wives who live respectably in the eyes of the world, are influenced by it in their conduct towards each other, but still the duties to which the Scriptures oblige the husband, in reference to his wife, have so recommended themselves to the understandings of men, that the individual who should adopt the same treatment towards his wife, as is common in heathen countries, would become infamous in the opinion of society. How great is the guilt of those females, who employ that leisure, respect and influence which Christ has procured for them, not in his service, not in extending the vital knowledge of his Gospel, among their children, relatives, servants and dependants, but in perpetuating the reign of frivolity, dissipation, and sin!

From the period of their marriage, up to the year 1747, little is recorded of Sarah and Arbalik: nothing, however, is said, which forbids the conclusion, that by a conscientious attention to the duties of the new relation in which they were placed, they adorned the doctrine of God their Saviour, in the eyes, both of their brethren and unbelieving countrymen: the mention which is made of them, presents them to our view, labouring in the cause of their Divine Master, and submitting to the guidance of their teachers, notwithstanding the calumnies, which it appears some Greenlanders who disliked the discipline of New Herrnhuth, began to whisper among their believing countrymen. On one occasion, Arbalik having killed a reindeer, gave the Greenlanders a meal, and taking this opportunity of ad-



dressing them, among other things, he said, "Now I am no more ashamed to say, that I will suffer myself to be guided by my teachers, like a little child; I know by experience, that the fellowship of believers is good, and that our teachers have an upright intention towards us, and do not desire to lord it over us, as some among you that have an evil heart, think, and also speak among one another." Alas! how many who should know the will of God much better than this poor heathen, seem to forget that there is such a command in the Bible, as the following, "Obey them that have the rule over you, and submit yourselves," Heb. xiii. 17. And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake." See also 1 Tim. v. 17, 1 Cor. xvi. 15, 16.

But we must now give the reader some account of Judith Issek. From the time of her baptism, she continued to grow in the knowledge of divine truth, she also learned to read, and the great industry which she manifested in acquiring the knowledge of that useful art, affords one proof among others, to be afterwards mentioned in this memoir, of the power of true religion in stimulating a disposition naturally indolent, to an exemplary diligence.

The state of Judith's mind, at this period of her history, may be illustrated by the following extracts from two of her letters, the dates of which are unknown.

"I am sensible of my insufficiency, but at the same time feel that our Saviour loves me, and is rendering my heart conformable to his will, and therefore, with all my diligence I will adhere unto him. If he had not sought and chosen me, I should still have remained in darkness. When I consider this, my eyes pour forth tears. My dear Saviour, I have no other joy, but in thee, and in thy blood alone."

On another occasion she wrote, "I, poor creature, constantly abide as a poor sinner in my Saviour, and he keeps my heart ever cheerful and pure with his blood. I know, if he did not do so, I should be capable of every thing that is bad. Therefore, my desire is, always to feel our Saviour's sufferings and love in my heart, wherein is the greatest satisfaction and life."



We now come to an eventful period in the annals of our Greenland family. Simon Arbalik, and his wife Sarah, having expressed a desire to see Christendom, the Missionaries consented to grant their wish; it was also determined that Judith, who, since the time of her baptism, had laboured with success, as a helper in the congregation, should accompany them, together with two Greenland youths. This interesting party, accordingly sailed from Greenland, June, 1747, in a Dutch ship, which had carried out the materials for erecting the chapel, under the guidance of Matthew Stach, the first Moravian Missionary who had ever landed in Greenland. This man of God, had gone forth from the fellowship of his beloved brethren in Europe, to labour in this heathen land, bearing the precious seed of the Gospel with him; many were the tears which he had shed, as months and years passed over, while the hearts of the Greenlanders seemed as cold and fruitless as the ice upon their mountains, but he was now to come to his brethren again with joy, bringing his sheaves with him.

We are not told many of the particulars of this voyage, but we can conceive how the hearts of God's people in Europe, must have been comforted by the appearance of these converted heathen among them, how fervently must they have worshipped together, while, under the circumstances in which they met upon earth, their hearts were mutually warmed in the anticipation of that happy period, when the Lord Jesus Christ, having collected together all the members of his redeemed family, out of every kindred, and tongue, and nation, and people, and having bestowed upon them the consummation of blessedness both in body and soul, "shall see of the travail of his soul, and be satisfied."

The change of scene which passed before the eyes of the Greenlanders, in their removal from the ice mountains and uncultivated deserts of their own savage country, to the fertile fields and civilized society of Europe, was very great, but Mr. Crantz, in his short account of this journey, has said enough to convince the reader, that these things excited no strong feelings of wonder and admiration in these Christian Greenlanders. Christianity lifts the soul above the influence of the things



that are seen, and however one place may be distinguished from another by variety of sensible objects or things, merely connected with man's present state of existence, the abiding thought that the heavens shall vanish away like smoke, and the earth shall wax old as doth a garment; and that this earth, polluted by sin, in all its parts, all awaits one common destruction: the abiding conviction of these truths spreads uniformity over all this globe, and neutralizes that wonder, with which uncultivated heathen, in a natural state, have beheld the effects of civilization, in countries distant from their own. If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new; every thing is viewed through the medium of new principles, and those things, which, in our unconverted state might have called forth our warmest admiration, are beheld with indifference, if not dislike. We have a striking illustration of these observations in St. Paul. That eminent apostle, is generally allowed to have been a man of fine taste and cultivated genius, but when he tarried at Athens, the centre of polite learning, philosophy, and the arts, we hear nothing of his admiration of what he saw and heard, the interests of Christ in the world, which he had created, engrossed his attention, and therefore the feelings which wrought in his heart during his sojourn in that renowned city, are thus expressed by the sacred writer, "his spirit was stirred in him, when he saw the city wholly given to idolatry."

The perusal of Mr. Crantz's short narrative of this journey to Europe, quite warrants the conclusion, that these converted Greenlanders in the midst of the strange scenes which passed before them, on their arrival in Europe, thus felt the power of the truth, that "the things which are seen, are temporal, but the things which are not seen are eternal," for he simply informs us, that the journey proved a blessing, and that they were now for the first time admitted to the holy communion.

A happiness such as Arbalik and Sarah now enjoyed, a happiness so independent of sense, and flowing principally from the contemplation of things not seen and eternal, must ever appear strange and melancholy to



those, in whom a relish for spiritual enjoyment has not been implanted by divine grace, who have none of that faith which is "the substance of things hoped for," who have never "tasted that the Lord is gracious," and who know not how it is that the Incarnate Creator manifests himself to his own people, as he does not unto the world. The soul of man was originally created for God and a blessed eternity, but as an old writer observes; "We study to debase our souls, and to make them content with less than they are made for; yea, we strive to make them carnal, that they may be pleased with sensible things. And, in this, men attain a brutish content for a time, forgetting their higher good. But certainly we cannot think that no more is to be desired beyond ease, and plenty, and pleasures of sense, for then a beast in good case and a good pasture, might contest with us in point of happiness, and carry it away; for that sensitive good he enjoys without sin, and without the vexation that is mixed with us in all."

Alas! how many poor prodigals endeavour to satisfy the cravings of their immortal souls, with such husks, despising and ridiculing those who, like these Greenlanders, choose the better part. The next event, however, which we have to record in their history, may cause the scorner to pause, and constrain his conscience to bear a silent testimony to the wisdom of such a choice, that event is, the death of two of this interesting family. "In the month of May," writes Mr. Crantz, "Sarah departed this life happily, and in five weeks after, her husband Arbalik followed her. Both of them were interred in the burying ground at Herrnhuth."

They "died happily," how much is contained in that word! Their sins had been blotted out through faith in the blood of Jesus, their hearts sanctified by the influence of the Holy Spirit. The manifested presence of the Lord was with them, and guided by the light of his countenance, they passed through the dark valley of the shadow of death, and feared no evil. They died happily—the body of death was laid aside, the weights of sin that did so easily beset, were shaken off, flesh, and sin, with all its painful consequences, were laid down together, their souls are rid of their burthensome bands and shackles, have quitted their filthy darksome



prison, and the glory of God is risen upon them, they have passed through the trouble and darkness of a wearisome night, but now the shadows are fled away, and joy is arrived with the morning. They are now in the world of realities, where things appear as they are, no longer as in a dream or vision of the night; the vital quickening beams of divine light dart in upon their souls from the Redeemer's countenance, and they are changed into his likeness. And now they await the arrival of the period, when even their vile bodies which sleep with those of their brethren shall be raised, incorruptible and glorious, and when the manifestation of the wisdom and power of the great Creator, in refining a clod of earth, a heap of dust, into a celestial purity and brightness, shall call forth afresh the acclamation of triumph, "O grave, where is thy victory"—when the body of Christ shall have been completed, and all the so nearly related parts shall partake in the perfection and glory of the whole, when all the designs with which the divine providence has been in travail for so many thousand years, shall issue in the production of the most glorious results, when the authority of God shall be universally acknowledged and adored, his justice vindicated and satisfied, his grace demonstrated and magnified to the uttermost, and when the Lord Jesus shall be fully glorified in his saints, and admired in all them that believe.

Should this little volume fall into the hands of the profane scorner, or the trifling votary of pleasure, we beseech them to pause here, and attend to the desire which has, perhaps, involuntarily risen in their breasts, "Let me die the death of the righteous, and let my last end be like his."

The remains of Sarah and Simon now sleep in the burial ground at Herrnhuth—the resting place of these poor heathen is covered by a decent tomb, the external embellishment of which is not less attractive to the eye than that of the simple monuments which mark the graves of many illustrious individuals that sleep around them. A striking memento, that before God, all stand upon the same level, for all have sinned.\*

\* The burial ground of the congregation of the United Brethren at Herrnhuth, called the Hutberg, from the hill on which it is



After the death of Arbalik and Sarah, Matthew Stach, fearing that the climate might disagree with Judith and the Greenland youths, conducted them to Holland, where he found a ship, the captain of which promised to take him and his companions to Greenland. He was first, however, obliged to make a voyage to London, where the poor Greenlanders were presented to the Prince and Princess of Wales, and other members of the royal family, at Leicester House.

The same ship carried them to Pennsylvania in America, where they visited the congregations at Bethlehem and Nazareth, and also the converted Indians, who sent some letters by them to the Greenlanders. In this voyage they were accompanied by Christian David. This old disciple had conducted the first Missionary to Greenland. He had built a house, in which the natives might assemble for the worship of God, and having observed that they stood in need of a store-house for preserving their provisions during the winter, this old man once more left the quiet seclusion of Herrnhuth, in the hope that he might supply their want in this particular also. Nor was he disappointed, for having brought the matter before the American congregation, they willingly gave him sufficient materials to build not only the great store-house for the Greenlanders, but also another smaller store-house and wood-house for the European Brethren.

The voyage from New York to New Herrnhuth, was performed in three weeks, they, however, encountered great danger from the quantity of floating ice, and also from a thick fog, which prevented even the Greenlanders themselves, from discerning the district for a long time.

The Greenland congregation received their first two situated, is one of the most singular, as it is one of the most pleasant places of rest. It contains the earthly remains of persons widely differing in their outward situations, and the circumstances of their lives; and yet here exhibiting perfect equality: all the graves presenting the same appearance. However unequal as to the measure of their talents, their education, their mental acquirements, their experience; in short, however varied the formation and cultivation of mind may have been among those who are here brought together to rest, yet they all agreed in one religious principle, in one faith, and in one hope."—*Period. Acc.*



messengers of peace again, together with their country people, who had been absent from them nearly two years, with lively demonstrations of joy, they were soon, however, called to sorrow at the departure of Christian David, for, having erected the house, he returned to Europe by the same ship, which had conveyed him thence; doubtless, many tears were shed on both sides at his departure, and the sorrow which that event occasioned, was heightened by the probability, that in consequence of his advanced years, those, among whom he had gone preaching the kingdom of God, should see his face no more.

The Greenlanders, as may be supposed, made many inquiries of Judith and her countrymen, as to what good things they had heard, seen, and experienced in Europe and America, oftentimes repeating their heartfelt joy at their safe return. In particular, the unmarried women rejoiced greatly to see again so healthy and happy their beloved Judith, who had so often laboured among them in the gospel. Nor could all the attentions which she had received from persons most distinguished for rank and piety in Europe, induce her to slight or undervalue the cordial affection of her humble countrywomen. The power of the grace of Christ was eminently glorified in the sweet serenity of her mind, and in the cheerfulness with which she resumed her labours among the Greenland congregation, whose welfare, as will be seen in the sequel, had been nearest her heart during her sojourn in Europe.

After the happy departure of Sarah, at Herrnhuth, Judith had lived principally in the single sisters' house, and, being persuaded that the external order there observed was very conducive to internal growth, she desired to see the same discipline established in the Greenland congregation. She therefore sent a proposal to the heads of families, requesting them to permit their grown-up daughters, and also their female servants, to live with her that winter in a separate house, and sleep there together, after having done their business in their respective families; that so they might not, as hitherto, be exposed to the danger of seeing and hearing such things as might excite unprofitable or pernicious reflections. Her proposal was agreed to, and,



that autumn, the first single sisters' house was erected, by the joint labour of the Greenland congregation.\*

How happily and profitably, both to herself and others, Sarah passed her time in this house, will appear in the following extracts from some of her letters, written, it would seem, to her sisters in Christ, in Europe or America.

"I have been very happy this winter, with my sisters; and, whenever they were together, they thanked our Saviour for his grace, and employed themselves in discoursing of his sufferings. I sometimes tell them that the sisters over the great waters have no other aim, but to please our Saviour, and live unto him. We then wish, ah! if we loved him so too. Many of the new ones are baptized, and we have taken ten into our house, who afford me much joy."

"All my sisters here greet you. Though they do not know you, yet they often think of you. They are ashamed on account of their wretchedness, but have confident hearts unto our dear Saviour, that he will make them continually more agreeable and pleasing unto him. When we meet together before him, we feel his presence. My dear Saviour leads me, poor weak child, and the Holy Spirit tends and nurses me, at which I am often astonished, but greatly comforted."

Thus did Judith labour among her countrywomen for about nine years. "It was her heart's great concern," writes Mr. Crantz, "that her sisters might always lead a regular and happy life, and she rejoiced heartily in their prosperity."

\* The United Brethren deem it to be expedient, that the single men and women should be separated in all their settlements, each sex living together in a sort of community. The introduction of such an arrangement into the Greenland congregation must have been attended with many difficulties, in consequence of the roving habits which the Greenlanders had acquired in their heathen state; and it is a remarkable instance of the power of divine grace in overcoming the defects of natural character, that the once slothful Judith should be the individual whose energy first surmounted the difficulties which opposed the introduction of this piece of discipline. Mr. Crantz informs us, that the example of Judith and her sisters was soon after followed by the widows, and shortly after by the young men also. This change in the external circumstances of the Greenlanders, he informs us, tended much to preserve the purity of their morals, and their growth in spirituality.



But her gracious Lord, who does not willingly afflict or grieve any of his children, saw fit to afflict her, in her latter years, with infirmity and sickness. She was often ill with spitting of blood, but what principally grieved her was a hardness of hearing, which in a great measure disqualified her for the arduous post of mistress of the choir-house, as she could not hear all that was said, and therefore could not check her sisters, when disposed to unprofitable or vain conversation. This was certainly the sorest affliction which could befall her, for the prosperity of her sisters was near her heart; but self-will must be entirely broken, we must be pleased to submit to the Lord's appointment, even in our methods of doing good,—to say, like the Apostle, "I have learned, in whatsoever state I am, therewith to be content." Let not Christians, therefore, think that any strange thing happens to them, if they are crossed in their fondest purposes of usefulness—their gracious Lord may see that such discipline is needful, for the complete subjugation of self-will; and we should welcome every providence, however distressing, which has a tendency to assist in bringing every thought into the captivity of obedience to Christ.

The sweet spirit of resignation which breathes in the following letter, written by Judith herself, shews how far the Lord's gracious purpose in her affliction had been accomplished. "When I reflect that our Saviour redeemed us with his blood, I thank him most heartily. And notwithstanding I am a poor wretched child, he strengthens my weak heart with his body and blood. This winter I have been very weak in body, and often had spitting of blood: I then thought, now I shall go to my Saviour, and often rejoiced greatly at it. But now, that my Saviour restores my bodily health a little, I thank him for that too, and will yield myself up wholly to his disposal."

The amendment of bodily health, spoken of in the preceding letter, was but temporary—Judith's complaint continued gradually to undermine her strength, till at last she was confined almost continually to her bed. In this distressing situation she continued for nearly three months, experiencing the truth of that Scripture which says, "Thou wilt keep him in perfect



peace, whose mind is stayed upon thee, because he trusteth in thee"—this peace sometimes kindled into joy, especially when she received the Lord's supper: on those occasions, her soul, to use Mr. Crantz's words, "was replenished with extraordinary joy, in expectation of her last summons."

On the eleventh day of October, 1758, she dictated the following letter to a sister that had been very dear to her, in Europe.

"My dear A. C.

"I now send you the last kiss, out of my heart. My tabernacle is exceedingly weakened and decayed by sickness, but I meditate continually on my Saviour's sufferings, and rejoice greatly in the prospect of that blessed moment when he will call me; and that I shall now see his wounds with my eyes, for I am redeemed with his precious blood. Although I should have been willing to tarry a little longer with my sisters, yet I leave it to our Saviour, and my greatest desire and inclination is to be with him. When I contemplate the particular grace of our Saviour, which I have enjoyed here upon earth in his congregation, my eyes overflow with tears: I love Him, and I shall love him without ceasing. I once more salute all the sisters that are with you. I now feel myself too weak to proceed further.

"Your dear Judith."

Two days after Judith had dictated this letter, she entered into the joy of her Lord, while her sisters were praying around her bed.

A retrospect, such as is presented to us in the annals of this Greenland family, is peculiarly instructive. How soon are all the ties which bind us together in this life broken! in how few years are the relations of parent and child, wife and husband, brother and sister, all dissolved by death! But there is One who offers himself to our acceptance, and who sustains towards his believing people the relations of Father, Brother, and Husband,—even the Lord Jesus Christ, who is the same yesterday, to-day, and for ever. Surely every heart, in the prospect of the speedy dissolution of every other relation, should say, "Come, and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten."



## THE ASSISTANT ANGUSINA.

Angusina's birth—His education—Disadvantages under which he laboured—His conversion—Hindered in his desire to join the believers—He is baptized, and receives the name of Daniel—His removal to New Herrnhuth—Baptism of his wife—His admission with his wife to the Lord's supper—Daniel falls into temptation—His repentance—Becomes an evangelist—His letters and sermons—His anxiety for the conversion of his relations—His journey to the North—He becomes proud of his gifts—His repentance—Death of his daughter—His sickness and edifying death—Funeral solemnities—Conclusion.

ANGUSINA was born at Tunnuliarbik, in South Greenland, in the year 1721, the period at which the Rev. Mr. Egede arrived in North Greenland. The early part of his life was spent in roving from place to place, in company with his father, four brothers, and three sisters. Like the rest of his countrymen, he was, we may suppose, little concerned for his soul, desiring no higher good than an abundance of seal's flesh, warm furs for clothing, and a house to shield him from the piercing blasts of winter.

Indeed, the poor heathen Greenlanders had no inducement to think of that futurity which lies beyond the grave; for while they knew that, in passing the dark gulf of death, they should leave their present enjoyments and satisfactions behind them, they were quite ignorant as to what they were to receive in their place: eternity, therefore, presented to them no one object upon which their minds could rest—all was impenetrable gloom,—a boundless, unvaried, dark, and cheerless blank. "The vail which is spread over all nations" covered their eyes, and they were yet strangers to Him who alone can remove it, and give light to them that sit in darkness.



The following lamentation of a Greenland father over his son, is evidently the out-pourings of a soul in such a state as has been above described—it is the language of one who mourned for the dead as those who have no hope.

“Woe is me that I see thy empty seat! thy mother has toiled in vain to dry thy garments. Behold! my joy is gone into darkness; it has crept into the caverns of the mountain. Once I went out at even-tide, and was glad of heart; with straining eyes I watched, waiting for thy return. Thou camest! thou camest manfully rowing on, emulously vying in the race with young and old. Never didst thou return empty from the sea—thy kayak was always deep laden with seals and sea-fowl. Thy mother kindled a fire, and with snow-water she seethed them. Thy mother spread the feast of thy winning before the guests, and I took my portion among them. Thou descriedst the red streamer of the shallop from afar—there comes Lars! was the cry. Thou didst come with speed to the shore, and thy arm fastened the boat to her moorings. Then were thy seals produced, and thy mother cut out the blubber: in exchange for this, the merchant brought linen, and iron barbs. But thus it shall be no more. My bowels yearn when I think on thee. O my friends, could I weep as ye weep, it would be some solace to my woe. What have I left to wish for? Death alone appears desirable to me. But how shall my wife and children be sustained? I will yet live for a season; but my joy shall henceforth be placed in the rejection of all that was once dear to me.”

While we consider the description which has been given, in the foregoing part of this volume, of the natural and moral disadvantages under which Greenland laboured, let us pause for a moment, and in contemplation behold Angusina on the day of his birth. How wonderful does it appear, under any circumstances, that the little, weak, and helpless infant, who can only express its wants by a feeble cry, should ever attain the age, and acquire the vigour and intelligence of manhood! This was a subject which more than once excited the devout admiration of the royal Psalmist. But, if the preservation of infant life under any circum-



stances be amazing, how much more so amid the comfortless accommodation of a Greenland hut, and in the rigours of a polar climate, to which, in consequence of the roving life of the Greenlanders, it is continually exposed! And doubtless Angusina, in after life, reviewing the many and peculiar perils to which he had been exposed from earliest infancy, could take up the language of David, and say, "By thee have I been holden up from the womb: thou art He that took me out of my mother's bowels: my praise shall be continually of thee."

But, when we view the circumstances by which Angusina was surrounded at his birth, his future conversion to the faith of the gospel appears much more wonderful than the preservation of his natural life. His country was immersed in ignorance and heathenism; no Missionary had, at that time, set his foot upon its shores. Indeed the churches in Europe, at that period, appeared to slumber in deep insensibility to the claims of the heathen upon their compassion; and even should they be awakened to a right feeling on this subject, the thinness of the population of Greenland, and the extreme severity of the climate, seemed to make it probable that that was the last country to which the attention of Christians would be turned, as a promising field of Missionary labour. The only intercourse which the Greenlanders held with the inhabitants of countries professing Christianity, was for the purpose of traffic, with men who were commonly nearly as ignorant, and often more scandalously wicked than themselves; and, even had these merchants been competent to the work of instruction in other respects, the want of a common language between the parties raised a barrier that was almost insurmountable.

Such was the thick and cheerless darkness which brooded over the place of Angusina's birth. This poor Greenland child had no kind parents to teach him and pray for him—their minds were as dark and ignorant as his own; he had no Bible to read, no affectionate minister or Sunday School teacher to instruct him; darkness which might be felt covered every mind, and no man cared for his soul. Yet, while thousands, who are born to the inheritance of all these external privi-



leges, profit not by them, but enter the eternal world with the aggravated guilt of those who knew their Master's will and did it not, this poor Greenland infant was designed to be a monument of God's sovereign mercy. The Good Shepherd, who gathers his sheep from all places where they had been scattered in the cloudy and dark day, had resolved to bring him into his fold, and he could be at no loss for means to effect his purpose. All difficulties, however seemingly insurmountable, vanish before his word; for "He doeth whatsoever he pleaseth in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"

It has been mentioned that the early part of Angusina's life was spent in roving from place to place, with the rest of his family. One year they lived in the South, another at Kangek, a third at Disko, and thus continually changed their abode. These frequent changes would appear, to an eye that looks only upon the outside of things, to be the result of mere caprice; but we must never forget that Jehovah reveals himself to us as the "God in whose hand is our breath, and whose are all our ways." A wise and good man\* has well observed, on this subject—"We are too apt to forget our actual dependance on providence for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street, instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives."

The truth of this observation was remarkably illustrated in the case of Angusina; for we are informed that, in one of these encampments, in the year 1745, it happened that the Rev. Mr. Drachart (a Danish Missionary), at a visit in Kangek, called upon Angusina's father, and preached the Gospel to the Greenlanders. "At the very first tidings of redemption by the blood of Jesus," writes Mr. Crantz, "our Angusina received such an impression in his heart, that he determined to

\* The Rev. Richard Cecil.



become our Saviour's property, and to take up his abode with the believers."

Thus, while millions perish in their fancied wisdom, rejecting or neglecting the Gospel, it pleases God, by the foolishness of preaching, to save them that believe. This poor heathen found Christ to be the Wisdom of God; for being taught by the Spirit, he beheld the glory of God in the face of Jesus Christ. He might before have had some indistinct notions of the existence of a Supreme Being, considering him either as his enemy, or as having withdrawn his attention from human affairs as unworthy the consideration of his greatness. But these errors are at once dissipated by the bright glory of the cross. In the contemplation of Him who hung upon it, he feels the intensity of interest with which God regards the concerns of his creatures: he learns, not merely that God loves the world, but that he so loved it, as to give his only begotten Son to the death of the cross for its redemption. He now rejoices in the thought that God's tender mercies are over all his works—that the same power and wisdom which created the world, are engaged, under the direction of love which passeth knowledge, for its preservation; and he learns to cast all his care upon God, knowing that he careth for him; and he rests secure in the persuasion, that all his little concerns engage the attention of the Great King, as much as if he were the only creature in existence. The mysterious gulf which separated his soul from the world of spirits, and the Father of spirits, is filled up by his incarnate Redeemer, God, in his own nature, inviting his poor creatures to address him as Friend and Brother, and affording sensible and tangible proof that he has a fellow-feeling for their infirmities. Thus the crucified Saviour proved to Angusina's soul the Wisdom of God. All mistaken views of providence were corrected—corrected not merely in speculation, but practically: his heart rejoiced in the thought, that Jehovah is both a God at hand, and a God afar off. Moreover, in the consideration of the costly price paid for man's redemption, by the shedding of the blood of Christ, Angusina learned the value of the soul, and the utterly ruined condition of man. But Christ crucified was farther found to be the wisdom of God,



by this savage, as he was instructed, by the sufferings of Jesus, to see the holiness of God. In the Saviour dying for sin, he saw such a demonstration of the purity of the Divine character, and had such a view of God's hatred of sin, as angels probably had not before the incarnation of Christ. And thus, while his soul expatiated, with joy unspeakable and full of glory, in the knowledge of the Divine love, as manifested in the crucified Jesus, it experienced the truth of that declaration of the Psalmist, "There is forgiveness with thee, that thou mayest be feared." The death of Jesus kills all heartless distrust of God's kindness—it kills the agonizing pangs of a guilty conscience, and it kills the love of sin in the heart, at once constraining and alluring the wildest savage, who cordially believes in the Saviour, to devote himself unreservedly to his service. Christ crucified is the wisdom of God to the understanding, and the power of God to the will and affections. "Oh! the excellency of the knowledge of Christ Jesus our Lord!"

All this was verified in the experience of Angusina—"He determined to become our Saviour's property, and take up his abode with the believers." To become our Saviour's property—how much is included in that expression! it implies an acknowledgment of the Saviour's right to him, by creation and redemption, and an entire renunciation of self as unconnected with the glory of Christ—that he, with all his faculties and powers, should lie entirely at the disposal of Christ as his sovereign Lord, doing and suffering all his will without a murmur, justifying all the Lord's dealings with him, on the simple principle that he had an absolute right to do as he pleased with his own. He was also determined to take up his abode with the believers. Having passed from death unto life, he loved the Brethren: he could enjoy no communion with his unbelieving countrymen, nor could he be happy where Christ was not glorified.

Angusina's immediate removal from the heathen to the enjoyment of Christian society, appeared to be a very important step, calculated to preserve him from numerous temptations to which he would otherwise be exposed, and to promote his growth in grace and in the knowledge of the Lord and Saviour. But God's



thoughts are not as our thoughts, and it seemed fit to the Great Shepherd of his chosen people to deny the desire of Angusina's heart in this particular for a season. His father, unwilling to part with his son, either from affection, or from a wish to throw every obstacle in the way of his advancement in Christianity, would not consent to his departure; and as Angusina was not, at this time, sufficiently decided to act for himself, he was constrained, for the present, to abandon his purpose, and to accompany his family in their wanderings among the heathen.

In the autumn of 1746, Angusina and his family returned to Kangek, where he had first heard the Gospel of his salvation. We are not informed what the state of his mind had been, during the interval of his former visit to that place: he now, however, again avowed his determination of joining himself to the Lord's people: and as he was the eldest son, being about 25 years of age, and having no family of his own, he asserted his independence, parted from his father, brothers, and sisters, and removed to the colony at Godhaab. The next notice which we have of him is, that he was baptized, January 25, 1747, by the Rev. Mr. Drachart, under the full persuasion that he had believed with the heart unto righteousness. On this occasion he received the name of Daniel.

Among the baptized at New Herrnhuth, was an uncle of Daniel's; and as Christianity does not destroy, but refines and improves natural affection, we need not wonder that Daniel should desire to reside with his believing kinsman. He therefore requested permission of the Moravian Missionaries to remove to their settlement, and to become a member of their church, but the Brethren denied his request, being unwilling to do any thing which might appear like an interference in the labours of their brother Missionary, Mr. Drachart, by whose ministry Daniel had been converted; they therefore denied all his importunity, until his entreaties were seconded by a request from Mr. Drachart himself.\*

\* This little transaction exhibits the cause, under God's good Spirit, of the harmony subsisting between the Moravian and Danish Missionaries. They sought not their own, but the things which are Jesus Christ's. This is the true principle of union.



Daniel finally removed to New Herrnhuth in September, 1748.

Daniel, since the time of his baptism, had been steadily advancing in the knowledge of the Lord, and was a joy and crown of rejoicing to his teachers; "And after his removal to New Herrnhuth, he continued," says Mr. Crantz, "to grow in grace,—obtained a solid insight into his poverty and corruption,—and in a short time was admitted to the holy communion." In the year 1750, he enjoyed the satisfaction of seeing his wife admitted to a participation in the same ordinance, as a believer in the Lord Jesus Christ. Happy circumstance, when the ties of human relationship are cemented by the knowledge of the gospel—when those who have lived together upon earth can look forward to death, as the door of entrance to a state in which they shall be eternally united in Christ with the objects of their fondest earthly affections!

Hitherto every thing had gone on prosperously with Daniel; and the event which is now to be mentioned shews the ill effect of uninterrupted ease, and that there is indeed a "need be" for the afflictions with which the children of God are visited. Daniel fell into temptation. Mr. Crantz has not recorded the particulars, nor need we be curious to know what they were: if the dependence of the soul upon God, and the principle of obedience to him be weakened, it matters little by what means the mischief has been done. He merely observes, "He was prayed for, that his faith might not fail, nor the enemy be suffered to triumph in the downfall of this simple heart." The backslidings of God's people are many, and the peculiar guilt of such sins illustrates the unwearied faithfulness of the Lord. There is a double dye of guilt in the sins of the backslider—as an old writer observes, "They are not simple transgressions, but treacheries, revolts, breaches of promises, of covenant and vow, turnings back, goings out from God, adultery, prostituting the heart to idols, to base lusts; a heart professed to be married to its Maker, running a gadding after strange vanities. And who of us hath not this sadly to say against himself—How often have I vowed myself Thine, and with some kind of hopes and purpose to have been true to it! but how



soon hath it all vanished! Oh! the unspeakable unfaithfulness, not only of common formal professors, but of those much in earnest! and the unfaithfulnesses of these latter seem much more provoking to God." Yet will not our long-suffering God forsake the work of his own hands, but, with marvellous love, he makes the abominable sin, which he hates, a rod for the correction of the depravity which led to it. And thus it was with Daniel; for, in the issue, this temptation was the occasion which the Lord graciously used for humbling him, and rendering him more assiduously faithful and vigilant.

At the time of Daniel's admission to the Lord's supper, a strong desire sprang up in his soul, to make known the death of Jesus to his countrymen. The experience which, since that time, he had acquired in the knowledge of his own heart, and in the dealings of the Lord with him, eminently qualified him, in conjunction with his other gifts, for the ministry of the word among his own countrymen. In the year 1752, he was admitted into the band of helpers, and from this time we are to view Daniel in the new character of a preacher of the gospel.

In the discharge of his important office as an evangelist, Mr. Crantz informs us, that, "out of the abundance of the heart, the mouth of this enlightened heathen overflowed early and late. His countrymen heard him gladly, and with good impression, and at all times shewed a preference of love towards him, and a particular veneration for his words. The Missionaries were frequently eye-witnesses of this, for they took him with them in their visits to the heathen, whenever it was practicable, in order that he might confirm their testimony by word and example. He neglected no opportunity of extolling Jesus to the heathen, in which he manifested a particular wisdom and prudence. He would, of his own accord, address quite ignorant savage heathens, and endeavour to clear up their confused ideas of God and the immortality of the soul, by questions and answers; to lead them to a prospect of their corrupt state, and the necessity of redemption; and then, with a burning heart, and often with tears in his



eyes, he would recommend to them the faith in Jesus. For this end, as soon as he understood that a company of Southlanders were arrived, he would hasten home from his providing-place, lead them every where about, explain to them the design of so many of their countrymen living together; and, if they shunned coming to the public meetings, he visited them in their tents, and imperceptibly let slip something tending to their everlasting peace. When in company with people to whom it was irksome to hear of divine things, he was silent, lest he should speak words in vain, and draw contempt and ridicule upon the truth. But whenever they entered into idle talk, or presumed to scoff at believers, he would give them a gentle reproof, and try to turn the discourse upon some useful subject. When, in his employment of providing sustenance, he was obliged to take up a night's lodging in a place (and every body received him gladly), he was commonly desired to discourse upon the things of God. He then (as the agents of trade used to say, who often heard him with astonishment, and called him, by way of eminence, the man of God,) would take off his cap, fold his hands, sing a few verses, or pray, and discourse to the heathens, without any concern at the presence of Europeans, and all in such a manner, that their eyes overflowed, and afterwards they did not cease talking of the matter, often, till late in the night. In winter, the time was sometimes too tedious for him at home, and therefore he would place himself in his kayak, and go a visiting, where his teachers could not, or wherever he knew an awakened soul was to be met with. His testimony to the heathen was lively, engaging, and intrepid, and his public discourses, to his brethren, simple, affectionate, and penetrating. He generally spoke by similitudes, and had an agreeable method of applying them to the heart."

How well qualified Daniel was for the ministry of the gospel, by a clear perception of its great truths, and a deep experience of its power upon his own heart, will appear from the following extracts of letters dictated by him (for he could neither read nor write).

"I have been this summer hunting rein-deer, and,



while I was wandering about in the wilderness, I prayed our Saviour to lead and guide me by his grace. For I know that I am a poor and wretched man, if he is not continually near me, giving food to my soul out of his wounds. My faults and infirmities are numberless, but my Saviour knows them all, for he knows my heart, and therefore I at all times address him as a sinner. Thus the Holy Spirit directs my heart to his wounds, and I feel that our Saviour loves me, who always chooses none but the poorest of men. Therefore I need not be sorrowful. I will now tell you my desire: you know how children are towards their parents, thankful and obedient—just so would I be towards our Saviour. I am also sensible that I have had two sorts of life. The first was in perfect darkness; but our Saviour having sought and found me among the savages, I now live in his light, in his blood. When we are sensible of our wretchedness, our eyes flow with tears; but when we set before us our Saviour on the cross, we cleave to his side, as the nepiset-fish\* to the stone; and all the time we retain a sense of our own wretchedness. Here you have the thoughts of my heart."

The following are specimens of his simple, yet forcible and affecting, manner of addressing his believing and unbelieving countrymen. Once he began his discourse in this manner: "My dear brethren, when children get up, they say to their parents, I am hungry or dry, and the mother cannot forbear giving them what they want. Just so does our Saviour deal with us, if our hearts do but at all times hunger and thirst after him. He has saved us with his blood. What shall we do unto him, or what return shall we make him for it? None, but continually to look to his wounds, and let the heathen know what he has done for us," &c. &c.

Once some Greenlanders were looking at a European brother polishing a new-cast pewter spoon. This put Daniel in mind of the circumcision of the heart, according to Col. ii. 11, and he said to the rest, "Now I can well conceive how our Saviour acts in the

\* A kind of shell-fish, well known to the natives of Greenland, which adheres to the rocks with remarkable tenacity.



circumcision of our hearts, and how he proceeds even to the end with our purification, when we surrender up our hearts unto him. He must first cut away all the coarse stuff that is good for nought, and yet he finds afterwards so much still to rub off. This causes him much trouble, and gives us pain too; but, behold, just as the brother pours on the burnishing-water, to do it the easier, and to make the spoon the smoother and brighter; so our Saviour pours his blood upon us, makes our purification agreeable, and never ceases his work, till we are pleasing to him."

On another occasion, he spoke in the morning-meeting, "Of the body and blood of our Saviour being the only means of keeping our hearts sound and well." "As sensible people," said he, "take good care to preserve their bodies from harm, so ought we to take care of our souls. But, since we have no power nor understanding to do this of ourselves, we need only attend to the maternal voice of the Holy Spirit, who certainly reveals to us all danger and sickness at the right time, and shews us where our help lies."

Another time, he spoke excellently of our Saviour's passion, both on the Mount of Olives and on the cross, as he there bore our sickness, and provided a perfect remedy for it by his wounds. Then he made a comparison of bodily sicknesses. "A person may be sick, and not know it, or at least not heed it rightly, which is the most dangerous thing. As soon as a person feels his sickness, he longs for medicine; and when he has taken it, it often causes great pain at first, but this is a sign of a good operation and speedy recovery." He made a beautiful application of this to man's spiritual sickness, and to the cure which the Holy Ghost directs us to, and applies, in the sufferings of Jesus, in soul and body, both on the Mount of Olives and on the cross.

When the greatest part of the baptized returned from the islands, and were intending to set out for the sound, he said, in a discourse to them, among other things, "When we are among the savages, we hear nothing of our Saviour and his merits, but of earthly things, which our hearts receive no nourishment from. Hence it may easily happen that we grow dry, trifling,



and deceitful. But, we know, though we have no teachers with us to instruct us, yet we have the Holy Spirit every where, whose delight it is to put us in mind of our Saviour. But, for this, an obedient heart and listening ear is required. And if this is wanting, even our teachers can be of no great benefit to us. Ye well know that formerly it was but of little advantage to us, though our teachers visited us, or we them, ever so often, as being then such bad people, and destitute of all feeling in our hearts. But since we are made sensible of His death and passion in our hearts, the case is quite altered; at least I can say, whatever I am about, I have him near to my heart, which makes me constantly happy. But I know that many among us are still liable to swerve from him in their hearts, and to fall into something or other of painful consequence to them. But, I intreat you, give heed to the direct way which the Holy Spirit shews you to the wounds of our Saviour; and when you are sensible that it is not well with you, go directly to Him who has bought us with his blood, and beseech him to draw quite near your hearts again. And when ye come among the savages, beware of suffering damage in your souls. While they talk together of unprofitable things, do ye think on Jesus the crucified.\* Must ye speak with them, let your chief topic be what our Saviour has done, and daily does for your souls. Now I wish we all may look constantly unto him, how he was nailed for us on the cross, until we go to him."

On one occasion, a great number of heathen, from South Greenland, visited New Herrnhuth. On the Missionaries attempting to direct their attention to the Saviour of sinners, and the happiness of those who believed in him, they said they did not understand the discourses of the Europeans—their ears were incapable of comprehending such strange words about an immortal soul, about a Creator and Saviour. Just then Daniel came in. "Now," said the Missionaries, "here comes a Greenlander, whose words ye will understand."

\* Admirable advice!—how can we be, or be called Christians, if we think not on Christ crucified?



Having desired Daniel to make the matter plain to them, he first of all examined them, how their kayaks and women's boats came into being; and they confessing that nothing could cause its own existence, but must be made by one that is greater, and existed before, he said, "Thus ye may easily conceive that men also must be made by some one. Him we call *Pingortitsirsok*, the Creator of all things. He made man to be his property. But he fell from Him, and joined issue by sin with *Torngarsuk*,\* who is an extremely bad spirit. But it pitied the Creator of all things to see man involved in ruin and eternal damnation. He himself, therefore, was made man, like me and you,—laid down his life for us, and shed his blood, in order to set us free from sin and the devil. Hence it is that we call him, our Creator Jesus Christ, *Anaursirsok*, our Saviour and Deliverer. Now, when we believe this, and are washed in his blood from all evil, we are made children of God; and when we die, we go to him, and remain for ever with him in felicity unspeakable. But that ye say, ye know not whether ye have a soul, is not true. Ye will not know it, nor care for your immortal soul, because ye choose still to act according to your pleasure, and according to the lust of your flesh; therefore it is, that ye will not hear nor understand, nor come to the believers; for ye know that a change must pass upon you, and ye think ye can then have no more satisfaction. But ye are vastly deceived. I had formerly no true satisfaction; but when I believed in our Saviour, I began to be truly happy. As often as I think on his death and blood-shedding, my heart is light and joyful."

This discourse, which, Mr. Crantz observes, "flowed with an uncommon freedom, like a fountain, from the Greenlander's mouth and heart, struck the heathen very much, and visibly threw them into great agitation of mind." And he ascribes the addition of three families to the congregation to the impression made upon this occasion.

\* The name of the false god of the Greenlanders. Daniel here speaks in accordance with the testimony of inspiration. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God," 1 Cor. x. 20; see also Deut. xxxii. 17, 18.



But, while Daniel exhibited such proofs of his ardent zeal for the conversion of his countrymen, the salvation of his own relations was especially near to his heart. Divine grace, as has been before observed, does not destroy the natural affections; and we have reason to suspect the purity of that zeal, which, in its endeavours to extend the knowledge of salvation, overlooks those who have the first and strongest claims upon our sympathies. Daniel had enjoyed the satisfaction of seeing his wife brought to the knowledge of Christ, and his soul burned with ardent desire that his father, and brothers, and sisters, should be made partakers of the same benefit.

How great is the pity which the renewed mind, when faith is in lively exercise, feels towards those who are still in darkness! It sees souls, capable of grasping the satisfying realities of eternity, engrossed in the vanities of time; it beholds beings, originally created in the image of God, defiled, polluted, ruined by sin, yet unconscious of their misery; it beholds creatures that might participate in the joys of angels, degraded to a level with the brute; nay more, filled with the enmity of devils, and with fearful desperation, in despite of the admonitions of friends, the checks of conscience, and the threatenings of God, wading through a Saviour's blood to everlasting burnings. Alas! how little is the force of these considerations felt by the generality of professing Christians! their cold indifference, in reference to the salvation of those for whom they have the strongest natural affection, proves the unbelief of their hearts.

But it was not so with Daniel, his anxiety for the spiritual welfare of his relatives had prompted him, soon after his conversion, to meditate a journey to the South, but circumstances would not permit him to undertake it. The desire, however, to visit his kindred still lay on his heart, and his anxiety at length became so painful, that he was constrained to open his mind to the Missionaries; at the same time, with earnest importunity, requesting their permission to undertake a journey to the North, in quest of his family; but they endeavoured to dissuade him from his purpose, on ac-



count of the various dangers that were to be apprehended, both for body and soul; but, as he could find no rest in his spirit, his urgent solicitations obliged them to acquiesce in his undertaking, and they dismissed him, in the year 1753, with the blessing of the congregation, in the company of Jonas, another of the Greenland helpers.

These humble Missionaries of the cross, braving all the severities of a polar climate, travelled about 140 leagues northward, declaring with freedom and boldness the word of atonement, wherever they met with any people, and particularly among their relations. In some places they found persons willing to hear. One man, in particular, who had heard the preaching of the Gospel before, told Daniel, that, when rowing alone in his kayak, he called to mind what he had heard about our Saviour, a striking instance of the liveliness of the seed of the divine word, and an encouragement to those who scatter it, to believe that it may take deep root, and bear fruit in many a heart, which at first gives no decisive evidence of being affected by it. But Daniel and his companion needed these encouragements, for they had also to encounter much reproach and ridicule.

In the mean time, the Missionaries at New Herrnhuth suffered much anxiety concerning the safety of our travellers; for a family came down from the North, and told them a dismal tale, that their children had been taken away by a pirate, and that they themselves had been cruelly beaten, because they would not give up their little ones. At last, when they were at a loss to know how to help themselves, they called aloud the names of the Missionary and the Factor, and pointed to the land, as if they were near at hand. Then the robbers let them and their children go, but shot after them several times. They also observed, that there must have been other Greenlanders in the ship, whom they had stolen. The anxious fears of the Missionaries immediately suggested the thought, that Daniel and Jonas, who were fine young men, had been carried off by the pirates.

But it soon appeared that these fears were groundless, for these enterprising travellers shortly after came



home, safe and cheerful, bringing some of their relations with them. They told the Missionaries that their principal trial arose from the want of Christian society. "We have experienced," said they, "what it is to be a long time absent from our Brethren, and in the midst of unbelievers. We were like ignorant children among them, and were estranged to their ways and manners." But all the labours of this journey were abundantly repaid, for the whole of Daniel's family followed him, were baptized, and prospered in the congregation.

The reader may be anxious to know what was the peculiar truth which had the power of alluring these rude people from the licentiousness of heathenism to the obedience of the Gospel—this we are informed of in a letter of Daniel's, in which he alludes to his journey to the North. "When I visited the heathens in Kangek, I could think of nothing to tell them but our Saviour's sufferings. Neither have I myself any inclination for other topics, for nothing is so agreeable to me as his passion and blood-shedding; and this is the most powerful—this is the greatest thing we can tell mankind." "I," said the Saviour, "if I be lifted up from the earth, will draw all men unto me."

The following letter, despatched by Daniel about this time to the Brethren in Europe, shews that his own soul was growing in the knowledge of those truths which he laboured to communicate to others.

"I will now write to you, how I have found myself this winter. I feel my poverty, and at the same time our Saviour's great love. This astonishes and puts me to shame. I rejoice that he is continually taking away whatsoever is displeasing to him in me. Oh! it is well that we have such an omnipotent and omnipresent Saviour, from whose eyes nothing can be concealed, either in light or in darkness. He knows that my heart also is sincere towards him. When we are to enjoy the sacrament of the body and blood of our Lord, I examine my heart beforehand very strictly, and then I speak with my teachers, and thus I find that I dare draw nigh thereto. And, at the time of eating his body and drinking his blood, I receive it with trembling, as the difference between this sacred food and other meat



and drink is clear to me, thinking withal, oh ! that the participation hereof may be a substantial blessing to me ! I surrender myself at the same time to the daily preservation of our Saviour.

“ And as I have also a powerful sense of the work of the Holy Spirit in my heart, I give my soul and members to his care and protection, and intreat him to favour me with his company and in-dwelling, when I am alone, and always, that I may never stray from my Saviour. Ye dear Brethren in Europe, I know you not personally, but I pray for you. When I heard that the contentious Europeans around you wage war with one another, I heartily sympathized with you ; yet I believe that our Saviour can protect you from all evil.”

Till now the Brethren had reaped much pleasure, and little pain, from this man of God, but they were now about to experience that painful feeling which possessed the heart of the great apostle, when he said of those who had been converted by his ministry, and who had run well for a season, “ I am afraid of you, lest I have bestowed upon you labour in vain.”

Daniel had been enabled, in the strength of the Lord, to break loose from the entanglements of heathenism ; he had endured with unshaken fortitude the scoffings and reproaches of his family and countrymen ; but he was now to learn that there are more subtle and dangerous enemies in the Christian's path, than those from which he had been preserved, and that the supporting hand of God is equally necessary for the preservation of his children in times of apparent prosperity, as in the hour of tribulation. Daniel had hitherto walked humbly with his God, giving him unreservedly the glory for all the gifts and graces which he possessed ; but now the praise of man gradually infused its subtle poison into his spirit, and so benumbed the better principles of the inner man, that he was once induced to make a vain-glorious display of his powers : the door for self-complacency at the great and excellent gifts which he really possessed was thus opened, and the result verified the statement of the inspired writer, that the wilful departure from obedience, in a single instance, “ is as the breaking forth of waters ”—the breach becomes wider



and wider, and that which at first was but a little stream, becomes a mighty and irresistible torrent.

The alteration in Daniel's spirit soon became so visible, as to excite the anxious fears of the Missionaries on his account. His gifts were diminished, and his discourses were not attended with their usual unction and power. Christians are commanded to keep their hearts with all diligence, for out of them are the issues of life; and of all the roots of bitterness which lie in the human heart, none is more deeply seated, none more fearfully productive of bitter fruit, than pride. The growth of this evil in the heart should be watched against with more than ordinary vigilance, because it is so subtle, so deeply seated in the inner man, that we can receive no assistance from the admonitions of fellow-Christians, until the sin has arrived to a fearful state of maturity; for the vain-glorious desire of securing the praise of men often prompts to such a compliance with the humours of those with whom we converse, as assumes the aspect of amiability. And how hateful is this sin in the eyes of the holy God, who will not give his glory to another! It was this which hurled Satan from the heights of heavenly happiness to the depths of hell: it was the vain desire of the honour which cometh from the creature, instead of that which cometh from God only, which banished our first parents from paradise, introducing death, and all those evils under which this once fair creation "groaneth and travaileth in pain." The same sin lies at the root of the rejection of the only remedy which God has provided for the miseries of man, in the Gospel of his Son; for "how can ye believe," said the Saviour, "which receive honour one of another, and seek not the honour which cometh from God only?" and for the mortification of this sin all the announcements of the Gospel are designed; for Christ Jesus, being in the form of God, made himself of no reputation, and took upon him the form of a servant, and humbled himself, and became obedient unto death, even the death of the cross, that the same mind that was in him might be in us also. How deceitful above all things, and desperately wicked is the human heart, when the things of the Gospel are



made to feed the very disease which the Gospel was intended to cure! Perhaps the reader's conscience will tell him, that poor Daniel was not a singular instance of such depravity.\*

But we must now turn from the contemplation of human depravity, to admiration of the divine faithfulness. God has said, "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail," Psalm lxxxix. 30—33. It was thus the Lord dealt with David for the sin which he had committed, in indulging a vain-glorious feeling in numbering the people; and thus also with his servant Hezekiah, for the ostentatious display of his treasures to the messengers of the King of Babylon; and thus he has dealt with his erring children in all ages, driving them from those devious paths which lead to destruction, back into the way of obedience, with the rod of a sharp affliction. And thus it was with Daniel. He had one surviving daughter, a girl of fifteen years of age, an engaging child, upon whom her father's affections rested with the tenderest fondness: this beloved child used frequently to read the word of God for her father, which he could not do for himself; and therefore she was endeared to him, not only as a child, but as an important assistant in the work of instructing his family and countrymen. The world contained no object half so dear to the heart of Daniel as his daughter Beata: his being, in every sense of the word, was, as it were, bound up with hers—to wound him here, would be to wound him at the heart; but Daniel had deeply sinned, and upon this tender part his merciful Lord saw it necessary to inflict the friendly stripes. Beata sickened, and died, departing happily to the Lord. Daniel was so amazed and stunned at the stroke, that his self-possession seemed quite to forsake him, he even absented himself

\* How important is the consideration of this fact, and of these sentiments in this day of high religious excitement.



from the Lord's supper ; but he soon found that, though "no affliction for the present seemed to be joyous, but grievous, it afterwards yieldeth the peaceable fruits of righteousness to them that are exercised thereby." He was convinced of his error, and in three months after the death of his daughter, he again, as a comforted sinner, repaired to the table of his Lord. The effect of this affliction upon Daniel's soul, appears in the following letter.

"These lines shall tell you the thoughts of my heart. Last year I was not rightly happy, because one of my daughters went home. But I soon felt that all was not well in my heart, and begged our Saviour for forgiveness with tears ; and before the winter came, he comforted me again with his nearness, and gave me a happy heart. Afterwards, at the great absolution and communion succeeding our winter-entrance, my heart was melted in a peculiar manner. Alas ! the man that seeks and loves any thing else but Him, cannot enjoy his grace. But those that are poor and wretched in themselves, those that stand in need of him and implore his grace, they experience it ; for he came to relieve the distressed. Therefore I will not conceal my sinfulness from him, nor from his servants. They know me, and as for him, he sees the recesses of my heart."

The anguish which Daniel felt at the loss of his child teaches us, that to elevate man in the scale of being, without giving him the hope of the Gospel, would be but to increase the painful sensitiveness of his affections, and to place him in a situation in which he would be more exposed to the arrows of affliction, which fly thickly in this world of sorrows. Man's noblest faculties are intellect and affection : the improvement of the latter (while man is ignorant of the Gospel) will cause him to seek some object for their exercise ; and where, in this world, could he find one upon which affections in a high state of improvement could rest with entire complacency ? But to some earthly object they must cling, and that too with a tenacity which will make even the thought of separation most exquisitely painful ; and if the mind be highly improved, and all its powers in full and habitual exercise, this separation must be con-



tinually anticipated; for it is only by stupid inattention to what passes around us, or by a suppression of those powers of forethought with which the human mind is endued, that the thought of that separation, which must soon take place between us and every object of earthly affection, is absent from the soul. Hence man, without the hope of the Gospel, must be miserable, in proportion as his affections are refined, and the powers of his mind in active operation. But how completely does the Gospel set all things right! what satisfying objects does it present for the exercise of all the powers of mind and affection! For the affections, there is love the most disinterested and enlarged, the Author of it God—God in our own nature. “Greater love hath no man than this, that a man lay down his life for his friends: but God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.” Nor need the affections, when solacing themselves in the fullest enjoyment of this love, dread the exercise of the most enlarged powers of forethought, of which the mind is capable: the Author of this love is the same yesterday, to-day, and for ever, and his love is as unchangeable as his being; he is indeed “a friend that sticketh closer than a brother”—whom he once loves, he loves unto the end, and the weakest of his people may take up the language of the apostle, “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Here is love, for which the most enlarged affection of the heart can make no adequate return—love most free, most disinterested, infinite, whether we consider it in reference to its duration, or the blessings which it has procured for the objects of it. Oh! that those who solace themselves in meaner delights, would attend to the gracious exhortation, “Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” Happily for our Greenlander, this unfailing well-spring of delight had been opened to his



soul, and in his experience the prophetic words of Jeremiah had been fulfilled—"O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit."

But the time of Daniel's departure from this state of trial and suffering was now at hand. How well the great Builder of the church had prepared and polished this living stone for the place which he was destined to fill in the spiritual temple above, appeared throughout the whole of his illness. The state of his mind, at the time immediately preceding his sickness, is thus described in the last letter which he ever dictated:

"The grace of our Saviour has preserved me hitherto, for I cannot keep myself. I confess I am not as I should be, yet he has not despised me on that account, but has even ranked me among his servants. I put my confidence solely in my Saviour: he knows me best, and sees what I am deficient in. When we were assembled together on the festival of the Holy Ghost, I perceived a great blessing was imparted to me and all my brethren. He is our Teacher, Tutor, and Comforter."

Shortly after Daniel's re-admission to the Lord's Supper, his fatal illness began with stitches in his side. The Brethren immediately opened a vein, and gave him what they thought might be of service to him, but nothing would relieve him. When they called on him, they always found him in a happy meditation and intercourse with the Friend of his soul. He only lamented that he had not been able to make a visit to the South. "For you know," said he to the Missionaries, "with what pleasure I led my countrymen to our Saviour, and saw them as happy as he, through mercy, hath made me." For this reason, he was not certain whether this sickness would terminate his life. But when he was visited on the 2d of December, he said, with a peculiarly lively, cheerful look, "Now it is confirmed to me that I shall go to my Saviour, nor will it be long delayed, for the wedding-garment I waited for is ready. Oh! how well and happy am I! But how will it then



be to me, when I, like Thomas, shall lay my hand in his side, and say, 'My Lord, and my God!' Oh! how will I thank him that he has chosen me from among the heathen, has washed me with his blood, has given me his body to eat, and his blood to drink, and has kept me in fellowship with himself!"

When Daniel was visited, December 3d, in the morning, he was quite cheerful, and recommended his two sons and their mother to the care of the Missionaries. An extraordinary expression of love and peace exhibited in his countenance was observed by all around him. By degrees he lost his speech, and signified a wish to be blessed for his dismissal, which was done by the laying on of the hands of the Missionaries, and a farewell kiss, and the whole was attended with deep emotion, and a flood of tears from all present. Scarcely had the Missionaries reached home, before word was brought, that Daniel lay at the point of death. They hastened back again, but it was only to behold the departure of this highly-favoured witness of Jesus into the joy of his Lord. His brothers, sisters, and other relations, who were called to this scene, behaved themselves as became children of God; yet they embalmed his memory with innumerable tears—"And so did we too," said the Missionaries, "for we have lost in him an inestimable present of grace, a heart living in the merits of Jesus, and warm through his blood, a brother at all times friendly and loving, a true ornament of the congregation, a faithful helper, a blessed evangelist and preacher of our Lord's passion, and a man of God approved to Christians and heathens. Yet why do we say lost? he is only entered within the veil to our Lord and his, where we also wish to be eternally."

The remains of this laborious and highly favoured servant of God were, according to the Greenland custom, sewed up in a skin; and being laid upon a bier, were covered with a white cloth, on which the following verse, in the Greenland language, was legibly marked in red letters:

" You bear me now to my repose,  
As once they bore my Lord;  
And as his sacred body rose,  
So mine shall be restored."



On the day appointed for the interment, the corpse was carried to the tomb by six Greenland helpers, and attended by a large procession of Greenlanders and people of the factory, when the Missionary preached the funeral sermon on John xx. 29, "Blessed are they that have not seen, and yet have believed."

We have, in the life of this extraordinary individual, a lively illustration of the work which God, by the silent influence of his Spirit, is accomplishing upon the hearts of his people. The conversion of a sinner under the most favourable circumstances, needs the almighty power of the Spirit of God; but the work of divine grace, in enlightening one, the eyes of whose mind had been covered with heathen ignorance and superstition, is particularly striking, from the broad contrast existing between his former principles and conduct, and the principles and practices of a true Christian. As Mr. Cecil observes, "Crantz, in his account of the Missions in Greenland, has shewn the grace of God working on a man-fish—on a stupid, sottish, senseless creature, scarcely a remove from the fish on which he lived. Loskiel, in his account of the Moravian Missions among the North American Indians, shews the same grace working on a man-devil—a fierce, bloody, revengeful warrior, dancing his infernal war-dance with the mind of a fury. Divine grace brings these men to the same point—it quickens, stimulates, and elevates the Greenlanders; it raises him to a sort of new life; it seems almost to bestow on him new senses; it opens his eye, and bends his ear, and rouses his heart; and what it adds, it sanctifies. The same grace tames the high spirit of the Indian; it reduces him to the meekness, and docility, and simplicity of a child." And what ample encouragement do such displays of the almighty power of God's Spirit upon the hearts of sinners afford to the people of God, to send the word of salvation to the darkest and most degraded inhabitants of the world! God, in bringing such accounts as these within our hearing, re-echoes the command, and repeats the promise already recorded in his word: "Go ye into all the world, and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you; and lo, I



am with you always, even unto the end of the world." Awful is the condition of those who disregard such announcements of the divine will—who, while they pray that God's kingdom may come, and his will be done in earth, as it is in heaven, neither go themselves, nor make any active and self-denying exertion to send others, who may communicate to the perishing heathen the knowledge of that only name under heaven given among men whereby they must be saved.\*

In drawing this little memoir to a conclusion, we would again remind the reader, that Jesus crucified for sinners was the object which allured Daniel from the impurities of heathenism into the happy service of God: here was the object which attracted his affections, and endued them with a tendency Godward, which all the temptations by which he was assailed, from within and without, could not destroy. The life of a believer is derived and flows from Christ, as his Head, and is one life with his, as he himself speaks, "Because I live, ye shall live also." No power short of His by whom all things were created, and by whom all things consist, can create and maintain the life of faith in the soul. Surveying all the generations of man from the beginning, we may ask, in the language of the Apostle, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Alas! how many, in this nominally Christian country, before whose

\* The Compiler of this little history would here express a hope, that some of his readers are amongst the number of those who know that they are mere stewards of the Divine bounty, and who, while they study a self-denying frugality in their personal expenditure, have a hand which opens with a noble generosity for every work tending to enlarge the Redeemer's kingdom. The Compiler would recommend the Moravian Missions, in general, to the support of such individuals—the comparative poverty of the Brethren's Church, their unobtrusive modesty in asking public assistance, their enlarged Missionary labours, and the signal manner in which the Lord has acknowledged and blessed their exertions, constitute a powerful appeal to the support of the universal church.

The Brethren, besides their settlements in Greenland, have at present Missionary stations in Labrador, North America, the West Indies, and South Africa. In these stations there are upwards of Forty Thousand Heathen under the instruction of their Missionaries.



eyes Jesus Christ has been manifestly set forth crucified among them, still remain servants to their lusts, some to one, some to another! The reason of this is, because, not having believed with the heart, they are still strangers to the graciousness and love of Christ. Oh! that men would seek the knowledge of this love; for, seeking it, they shall find it, and finding it, no force would be required to pull the delights of sin from their hands, for they would throw them away of their own accord. But, alas, the avowed impiety of some, and the lamentable inconsistencies in temper and conduct of too many professing Christians, forces upon the mind the painful reflection, that, notwithstanding all our privileges, the despised Greenlanders shall rise in the judgment with many of this generation, and shall condemn them.

It is also worthy of observation, that this poor Greenlander rejoiced, not only in what the Lord had done *for* him, but also in what he had wrought *in* him. He could take up the words of the prophet, and say, "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness," Isa. lxi. 10. But he could also add, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name," Isa. xxvi. 12, 13. Should an individual, afflicted with a mortal disease, and destitute of any clothing, offer himself to our compassion, and were we merely to cover his nakedness, without taking any care for the removal of his disease, we should justly make but little account of the benefit bestowed upon him. Now we appear before our God naked of any righteousness, with the disease of sin preying upon our vitals: his compassion provides for us the spotless robe of the Redeemer's righteousness, and the same compassion bestows spiritual health upon his people, to enable them to wear with enjoyment the rich covering which he has provided for their nakedness, and these two gifts are inseparably connected. All who are saved by grace, through faith, which is the gift of God, are "created in Christ Jesus



unto good works, which God hath before ordained, that they should walk in them." This restoration of spiritual health constitutes the essence of the enjoyment of the Christian: the mere knowledge of deliverance from the torment of hell is not the principal ingredient of the joy of the Holy Ghost; this indeed is not to be forgotten, but, in enumerating the mercies of God, the renewed soul never ends with the contemplation of mere deliverance from hell: it speaks the language of the man after God's own heart—"Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." And hence it is that heaven, to the renewed soul, presents the idea of substantial blessedness, because that soul has already been enabled, in a measure, to exercise those faculties of spiritual life, the perfection of which constitutes the happiness of the heavenly state. How strikingly was this exemplified in that expression which Daniel uttered upon his death-bed—"Oh! how well and happy am I! But how will it be then with me, when I, like Thomas, shall lay my hand in his side, and say, 'My Lord and my God!'" He had already tasted the sweetness of beholding the glory of God in the face of Jesus Christ; he knew that that object contained in itself all to satisfy the most enlarged desires of his soul, and a power to transform it into the holy image of the Saviour whom he loved: the dimness of his own spiritual sight was the only hinderer of his joy; but he rejoiced that he had a Lord who can do for his people exceeding abundantly above all that they can ask or think, "*according to the power that worketh in us;*" and from the experience of this power upon his own soul, he could enter into the meaning of the apostle's words—"We shall be like Him, for we shall see him as he is." "He that followeth after me," saith the Saviour, "shall not walk in darkness, but shall have the light of life."

But, while we see much in Daniel which calls upon us to magnify that grace which made him what he was,



we also see enough to remind us that human nature is every where the same, and that the most eminent of the Lord's servants, if left to themselves, even at the end of a long career of usefulness, would sink to the level of their former impurity. How conscious was the Psalmist of this, when he said, "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth!" Humble dependence is the posture of soul in which the Lord would have his people to wait upon him; and while he righteously chastises their sins, by withdrawing his supporting hand from them for a season, he makes the chastisement to turn to their profit, by working in them a more experimental conviction of their weakness.

The true believer having a principle of grace implanted in him, which tends continually to God, his sins are interruptions of his usual course; he feels himself uneasy in them, and soon returns from them by repentance. Violence must be used to throw a stone upward, and, notwithstanding all the force which may be used, it will soon fall down again, in obedience to a law of nature: thus the violence of temptation from the depraved heart within, or the devices of satan and the allurements of the world, may for a while prevail against the Christian; but the principle of grace, which the divine goodness implanted, and the divine faithfulness and power maintain in his soul, will draw him back again, with weeping and supplications, into the path of obedience; according to the promise, "Thou shalt hear a voice behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

In the contemplation of human character, whether the individual have received all the polish and refinement of civilization and literature, or whether, like Daniel, he be destitute of these advantages, all are alike in reference to God, ignorant, guilty, unholy, and helpless, and therefore all equally need the salvation of Him who "is made of God unto us wisdom, and righteousness, and sanctification, and redemption." All who have been taught of God, whatever may have been their previous state or character before man, can make



this humbling confession from the experience of their hearts; and therefore every redeemed sinner will cordially re-echo the language of the Psalmist—"Not unto us, O Lord, not unto us, but unto thy name be the glory." And thus the church now upon earth commences the songs of heaven—

"Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

THE END.



## MISSIONS OF THE UNITED BRETHREN.

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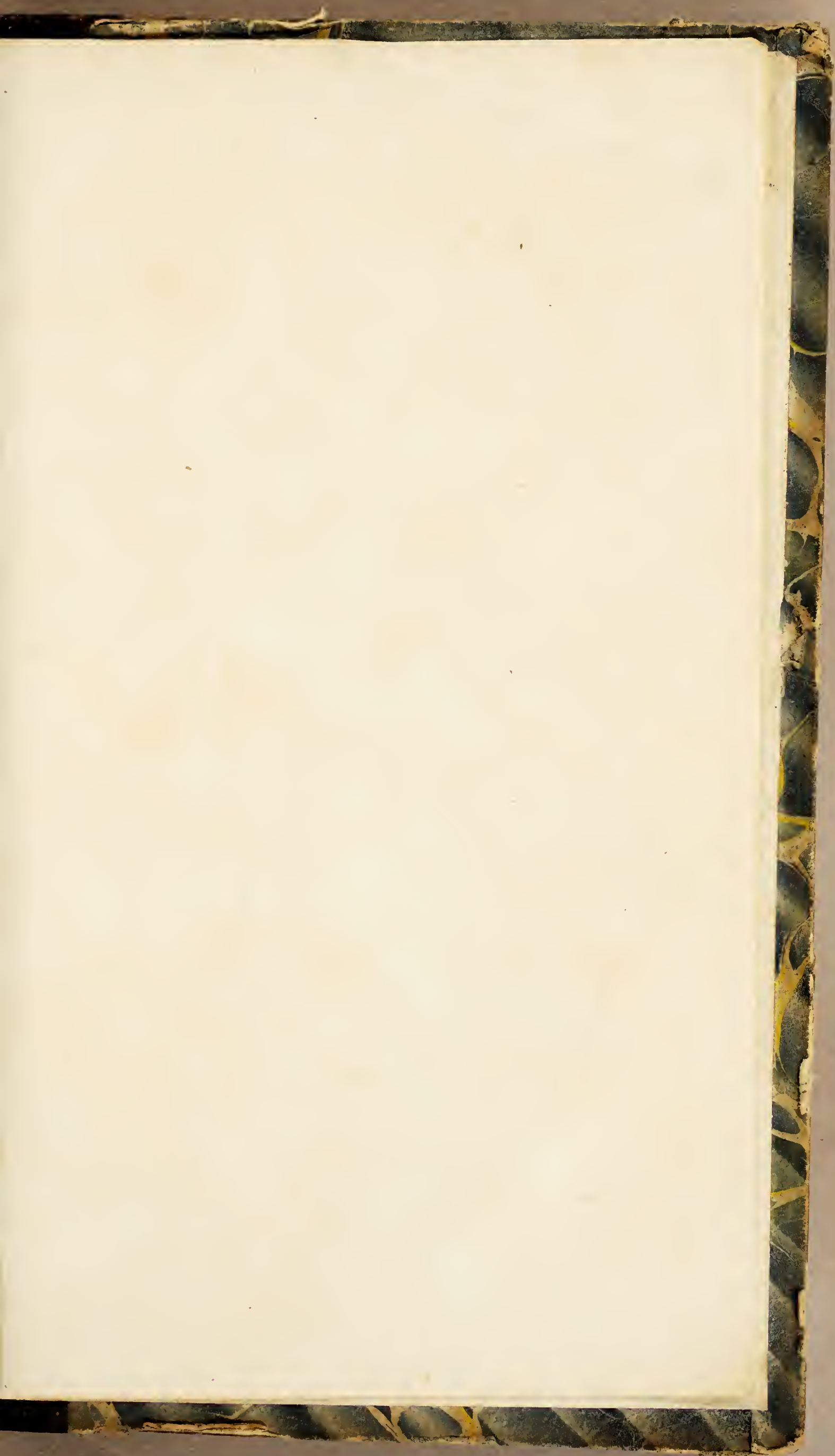


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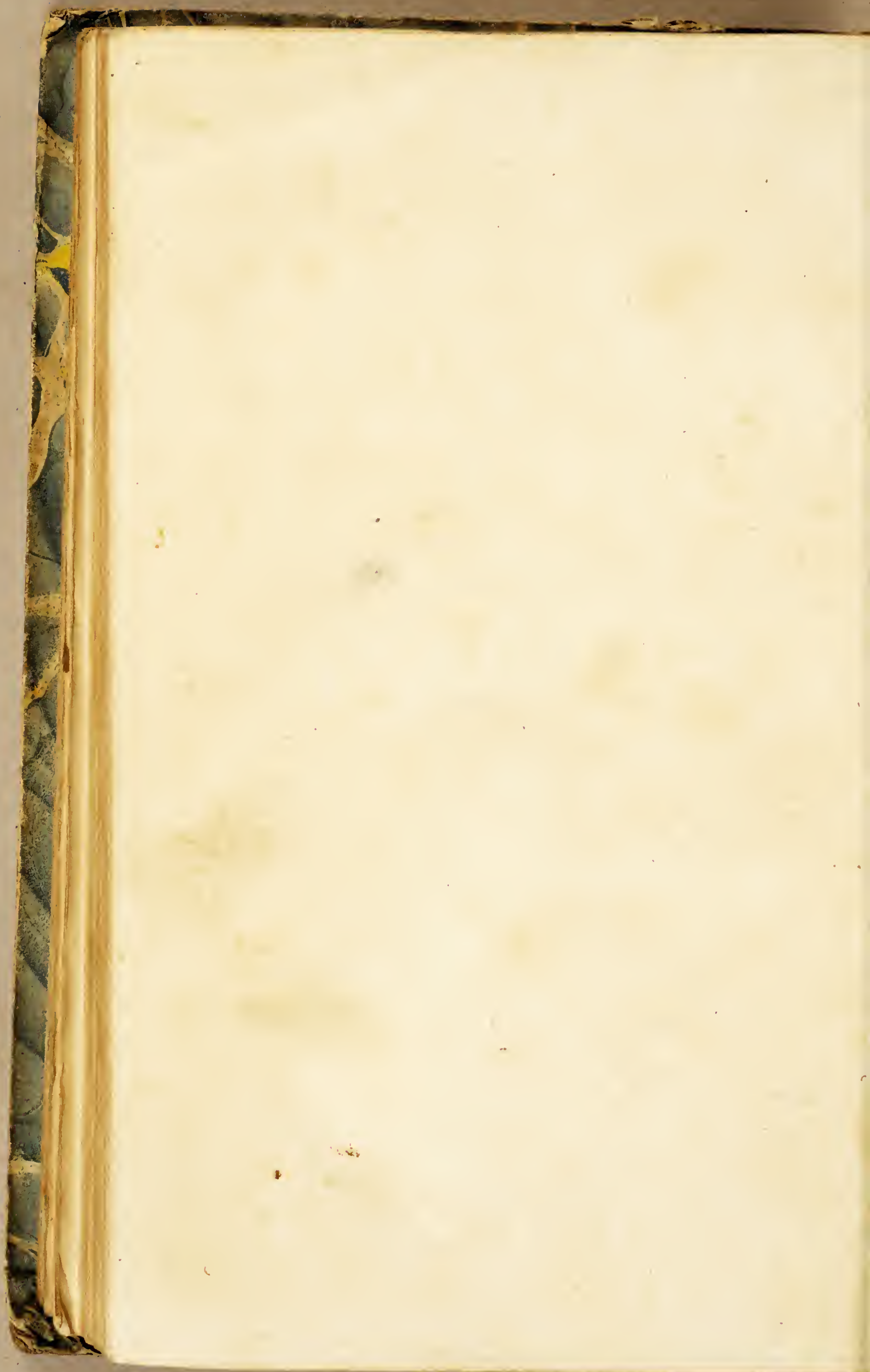
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